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ABSTRACT

This yearbook records some basic ideas on values education which the author previously presented to lay and professional audiences. The first part of the document focuses on the formulation of problems and principles. A principle is defined as a solution to a problem. Seventy principles are identified and listed. For example, one principle is an attitude--if conflict among forms of behavior rages within the individual, then attitudes emerge. The second part examines values and the nature of human values, and lists 797 values in school and society. The last part of the document places the 70 principles and 797 values into the contexts of materials on the formation of problems and solutions, the identifying and learning of human values, learning, objectives, creativity, criteria for the evaluation of schools, criteria of philosophy and objectives of schools and the school and community for use in the accreditation of schools, outcomes of training as contrasted with teaching, and processes of humanization/dehumanization in the schools. (Author/JR)

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PRINCIPLES AND VALUES IN SCHOOL AND SOCIETY

James John Jelinek
Arizona State University

Arizona Association for Supervision
and Curriculum Development

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FEB 02 1976

PRINCIPLES AND VALUES IN SCHOOL AND SOCIETY

THE FOURTH YEARBOOK OF THE ARIZONA ASSOCIATION FOR SUPERVISION AND CURRICULUM DEVELOPMENT

JAMES JOHN JELINEK, PROFESSOR OF EDUCATION,
ARIZONA STATE UNIVERSITY,
TEMPE, ARIZONA

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PREFACE

Principles and Values in School Society is an attempt to formulate in writing some of the basic ideas I have presented as a speaker and lecturer for lay and professional audiences during the past four decades.

I assume full responsibility for the ideas in the book; however, the main impetus for my having written it has come from those individuals who have expressed an interest in having the ideas available to them in written form, as well as those who have shared with me the meaningfulness of the ideas in their lives.

There are, of course, many persons to whom I owe much for having helped me to clarify my ideas in the areas of psychology, philosophy, love, economics, religion, education, and so on, ideas which are presented in this book. I am, however, especially indebted to my wife, Elizabeth, whose deep and abiding love and intellectual vitality are boundless, to my son, Lawrence, and daughter-in-law, Sandra, whose love, intelligence and humor are precious, to all my students who are always a source of inspiration, and to Dr. H. D. Richardson, Professor Emeritus and former Vice President of Arizona State University, whose abundant insights have been both a challenge and an inspiration to me. I am also grateful to the Arizona Association for Supervision and Curriculum Development for publishing the manuscript and for providing me with many, many opportunities to have dialogue with the dedicated and insightful individuals who make up its membership.

J. J. J.

When the night is the darkest, we see the stars.

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PART I. PRINCIPLES

CHAPTER I

THE FORMULATION OF PROBLEMS AND PRINCIPLES

It is sometimes said that "a problem well stated is a problem half solved." Both problems and principles are concerned with the relationships between variables. A principle is a solution to a problem.

Characteristics of a Problem

A problem is a question that asks what relationship exists between two or more variables.

The characteristics of a problem are as follows:

1. It is a question, an interrogative sentence.
2. It asks what relationship exists between two or more variables.
3. It is stated in observable terms.
4. It is descriptive, not valuational.
5. It is stated in the present tense.
6. It is stated in the third person.
7. It is general and universal.

Criteria of a Problem

In these terms the criteria of a problem are:

1. Does it express a relationship between two or more variables, such as,

for example, "Is A related to B?" "How are A and B related to C?" "Is A related to B under conditions C and D?"

2. Is the problem stated in question form?

3. Is it stated in observable terms?

4. Is it stated in descriptive, not valuational terms?

5. Is it stated in the present tense?

6. Is it stated in the third person?

7. Is it general and universal?

Examples of Problems

The following are examples of problems:

1. What are the effects on pupil behavior of different types of incentives?

2. What are the effects of teacher comments on improvement in student performance?

3. Under what conditions does learning how to learn transfer to new situations?

For other examples of problems see James John Jelinek, G. D. McGrath, and R. E. Wochner, Educational Research Methods; John Dewey, How We Think; Dissertation Abstracts International; Encyclopedia of Educational Research; What Research Says to the Teacher; Fred N. Kerlinger, Foundations of Behavioral Research: Educational and Psychological Inquiry.

Characteristics of a Principle

A principle, being a solution to a problem, is a statement of the relationship between two or more variables. In effect it answers questions like the following: (1) Is A related to B? (2) How are A and B related to C? (3) Is A related to B under conditions C and D?

The characteristics of a principle are as follows:

1. It is a declarative sentence.
2. It identifies an action and the consequence of that action.
3. It establishes a relationship of "If . . . (action) . . ., then . . . (consequence) . . ."
4. It is stated in behavioral, observable terms.
5. It is descriptive, not valuational.
6. It is stated in the present tense.
7. It is stated in the third person.
8. It is general and universal.

Criteria of a Principle

In these terms the criteria of a principle are as follows:

1. Is it a declarative sentence?
2. Does it identify an action and a consequence of that action?
3. Does it establish a paradigm of "If . . . (action), then . . . (consequence)."?
4. Is it stated in behavioral, observable terms?
5. Is it descriptive rather than valuational?
6. Is it stated in the present tense?
7. Is it stated in the third person?
8. Is it general and universal?

Examples of Principles

The following are examples of principles:

1. If there is group study, then there is higher grade achievement.

2. If there is reconstructed practice in a mental function, then there is an effect on the future learning of that mental function.

3. If a group consists of upper-class, middle-class, and lower-class children, then the middle-class more often than the upper-class and lower-class children avoid finger painting.

For examples of principles see James J. Jelinek, Basic Concepts of Education; Fred N. Kerlinger, Foundations of Behavioral Research; Vernon E. Anderson, Principles and Procedures of Curriculum Development; Rudyard K. Bent and Henry H. Kronenberg, Principles of Secondary Education; J. Minor Gwynn and John B. Chase, Curriculum Principles and Social Trends; Harold C. Hand, Principles of Public Secondary Education; Asahel D. Woodruff, Basic Concepts of Teaching; Nelson Bossing, Principles of Secondary Education; Herbert Klausmeier, Principles and Practices of Secondary School Teaching; Florence Henry Lee, Principles and Practices of Teaching in Secondary Schools; and Robert C. McKean, Principles and Methods in Secondary Education.

CHAPTER II

PRINCIPLES IN SCHOOL AND SOCIETY

The following are some basic principles in school and society:

1. Arrestment

If a person determines that he is unable to cope with a certain element of disintegration of his dynamic equilibrium, he builds into his structure a response that arrests further growth within the area of that disintegrative factor.

If an individual does not identify and/or formulate an alternative response to a factor that disintegrates his dynamic equilibrium, he continues the same response over and over even though the response does not remove the disintegrative factor.

2. Assumptions

If a person makes an assumption about his way of life, professional or personal, that he is unwilling or unable to examine and change, then that assumption is basic not only to one conclusion, decision, emotion, or passion, but all conclusions, decisions, emotions, or passions relevant to it.

3. Attitudes

If conflict among forms of behavior rages within the individual, then attitudes emerge.

4. Authenticity

If a person prevents another from being authentically human, then he himself is not authentically human.

5. Authority

If a person wields authority, then he requires it even more than those who accept it.

6. Communication

If the communicator makes use of preisen-cursian, transeuntis-testimonialis and plethos-conformite techniques, then the communicatee knows how the communicator wants him to feel about the referent but he does not envisage, understand or perceive the referent as it is.

If the communicator identifies the who, what, when, where, why, and how elements of a referent, the communicatee responds to the referent and the response identifies the meaning (consequences) of the referent for him.

If a person knows what he is doing, he can say what he is doing; if he knows what he is thinking, he can say what he is thinking; if he cannot speak or write for himself, he is not very sure of what he is doing and of what he means.

7. Concomitance

If an individual pursues goals on an extrinsic basis, then concomitant outcomes occur that prevent him from reconstructing his experience.

8. Conditioning

If a trainer sets up environmental situations that force trainees to make those responses desired by him, if he reinforces those responses when they occur, if he creates an emotional response of acceptance of both himself and those competencies that are to be learned, if he presents problem situations in this context of acceptance, if he extinguishes largely through nonreinforcement and partly through mildly punishing contingencies behavior that interferes with the trainees' learning the competencies he wants them to learn, if he presents situations in which the trainees know in strict behavioristic terms what they are to learn to do, if the trainees receive immediate feedback from their trainer concerning responses they make and they compare their progress with their past performance to see if they are doing what they are supposed to do, then the trainer changes the behavior of trainees, individually and in groups, so that they behave in ways he wants them to behave and they do not behave in ways he does not want them to behave.

9. Conscientiatization

If men gain inner freedom, then they learn conscientiatization -- to perceive social, political, sexual, religious, and economic contradictions and to take action against the oppressive elements of the society that create those contradictions.

If men do not admit their fear of freedom, then they camouflage that fear by presenting themselves as defenders of freedom and by considering any threat to the status quo a threat to freedom itself.

If a person doubts the positive effects of conscientia, then he does not always make clear the premise upon which his doubt is based, that premise being that it is better for victims of injustice not to recognize themselves as such.

10. Creativity

If discord and disorder occur in the perceptual system of an individual characterized by personal soundness, an individual characterized by a clear although complicated image of himself, then he engages in a creative act to attain integration at a most complex level of synthesis, a synthesis that involves an interpenetration of symbols drawn from the individual's sexuality, philosophy, and meaning with complex overdetermination of actions and feelings which are themselves expressively simple.

11. Dehumanization

If teachers are well-intentioned trainers who do not realize they are serving only to dehumanize their students, if they fail to perceive that their efforts to train are themselves contradictions about reality, then, sooner or later, these processes of dehumanization lead even passive students to turn against their trainers and to discover through existential experience that their present way of life is irreconcilable with their becoming fully human, and that, through their relations with others, reality is basically a process, undergoing constant transformation.

12. Democracy

If a society and its institutions, especially its educational institutions, preach about democracy as a philosophy to the exclusion of implementing it as a technique, then its young are easy marks for any dictator who sets his sights upon them and manipulates them -- their thoughts, feelings, and actions -- for his personal aggrandizement.

13. Dialogue

If individuals speak their word, name the world, and reconstruct it in thought and/or action, then their dialogue becomes the way by which they attain significance as persons -- (a) the dialogue is not reduced to the act of one individual's depositing ideas in another, (b) it is not a simple exchange of ideas to be consumed by discussants, (c) it is not a hostile, polemical argument between individuals who are committed not to the search for truth and meaning but rather to the imposition of their own truth and meaning, (d) it is not a situation in which some individuals name the world on behalf of others, (e) it is not a crafty instrument for the domination of one individual by another.

14. Dialogue

If there is not love, humility, faith, trust, hope and thinking between dialoguers, then there is no encounter between men, mediated by the world, to name the world, but, rather verbalism between those who want to name the world and those who do not wish to do so, between those who deny other men the right to speak their word and those whose right to speak has been denied them.

15. Differences

If people live differently, then they think differently.

16. Discipline

If the individual has a goal intrinsically arrived at, then he pursues the goal even in the face of difficulty, handicap, confusion, pain, suffering, or whatever.

17. Learning

If the dynamic equilibrium of the individual is disintegrated then (1) he responds to remove that disintegrative factor, (b) his responses continue if his first response is not instrumental in the removal, (c) his responses vary, and (d) he builds into structure the response that effectively removes the disintegrative factor.

18. Domination

If there is domination of one person over another, if a person manipulates another in terms of his own ends, then there is pathology of love -- sadism in the dominator and masochism in the dominated.

19. Doublemindedness

If in a pedagogical encounter there is extrinsic motivation, divided attention, doublemindedness, that is, if the goals of the trainer are different from the goals of the trainee, if the demands of the trainer forbid the direct expression of the purposes of the learner, if the entire surrender and wholehearted adoption of the course of action demanded of the trainee by the trainer is impossible, if there is so-called "stern discipline" -- external coercive pressure, if there is motivation through rewards extraneous to the thing to be done, if there is schooling that is merely preparatory, schooling with ends beyond the student's present grasp, if there is exaggerated emphasis upon drill exercise designed to produce skill in action independently of thought -- exercises having no purpose but the production of automatic skill, if what is spontaneous and vital in mental action and reaction goes unused and untested, then (a) the trainee deliberately revolts or deliberately attempts to deceive others, (b) the outcome is a confused and divided state of interest in which the trainee is fooled as to his own real intent, (c) the trainee tries to serve two masters at once -- on the one hand, he wants to do what he is expected to do, to please others, to get their approval, to be apprehensive of penalty, to "pay attention to the lesson" or whatever the requirement is; but on the other hand, he wants to pursue his own purposes since the evident suppression of their exhibition does not abolish them, (d) he finds irksome the strain of attention to what is hostile to desire, (e) in spite of his outward behavior, his underlying desires determine the main course of his thought and his deeper emotional responses; his mind wanders from the nominal subject and devotes itself to what is intrinsically more desirable, (f) there is an obvious loss of energy of thought immediately available when one is consciously trying to seem to try to attend to one matter while his imagination is spontaneously going out to more congenial affairs, (g) there is a subtle and permanent crippling of intellectual activity based upon the fostering of habitual self-deception inherent in the doublemindedness that hampers integrity and completeness of mental action, (h) a split is developed between conscious thought and attention and impulsive emotion and desire, (i) reflective dealings with the content of instruction is constrained and half-hearted attention wanders, (j) dealings with the interests of the student by the student become illicit; transactions with them are furtive; the discipline that comes from regulating response by deliberate inquiry having a purpose fails; the deepest concern and most congenial enterprises of the imagination (since they center about the things dearest to desire) are casual and concealed; they enter into action in ways which are unacknowledged; and they are demoralizing because they are not subject to rectification by consideration of consequences.

20. Education

If education is carried on by "A" for "B" or by "A" about "B," if oppressors act upon men to indoctrinate them and adjust them to a reality which must remain unreconstructed, then the ensuing behaviors are training behaviors that are, in themselves, acts of violence; if, on the other hand, education is carried on by "A" with "B," if the teacher asks himself what he will dialogue with the students about, then the preoccupation with the content of the dialogue is a preoccupation with curriculum in authentic education, mediated by the world, a world which impresses and challenges both teacher and student, giving rise to descriptions and valuations about it impregnated with hopes, anxieties, doubts, and the like.

21. Ego-Strength

If an individual is characterized by ego-strength -- (a) good physical functioning, (b) spontaneity, ability to share emotional experiences, (c) religiousity, but nonfundamentalist and undogmatic religious beliefs, (d) permissive morality, (e) contact with reality, (f) feelings of personal adequacy and vitality, and (g) physical courage and lack of fear, then his behavior is characterized by resourcefulness, vitality, and self-direction -- he is alert, adventurous, determined, independent, initiatory, outspoken, persistent, reliable, resourceful, responsible.

If an individual is characterized by ego-strength, then his behavior is characterized by effective intelligence -- perceiving, planning, synthesizing, in general, maintaining an adaptive relationship to reality -- behavior that is guided by an anticipation of consequences.

If an individual is characterized by ego-strength, then his behavior is not characterized by Hypochondriasis, Depression, Hysteria, Psychasthenia, Schizophrenia, and/or Paranoia.

If an individual is characterized by a lack of ego-strength -- (a) many and chronic physical ailments, (b) broodiness, inhibition, a strong need for emotional seclusion, worrisomeness, (c) intense religious experiences, belief in prayer and miracles, (d) repressive and punitive morality, (e) dissociation and ego-alienation, (f) confusion, submissiveness, chronic fatigue, (g) phobias and infantile anxieties, then his behavior is characterized by high gynandromorphy, inhibition, and affectation -- he is affected, dependent, effeminate, mannerly, mild.

If an individual is characterized by a lack of ego-strength, then his behavior is characterized by intolerance and ethnocentrism -- (a) lack of differentiation of the ego, (b) a narrow range of experience, emotionally, and intellectually, (c) rigidity and constriction, and (d) stereotyped thinking.

If an individual is characterized by ego-strength, rigorous training, and pathogenic childhood (the presence in childhood of circumstances which commonly produce mental illness), then (a) he takes an ascendant role in his relations with others, (b) he is competitive with his peers and likes to go ahead and to win, (c) he emphasizes success and productive achievement as a means for achieving status, power, and recognition, (d) he manipulates people as a means to achieving personal ends, is opportunistic, and sloughs over the meaning and value of the individual, (f) he is rebellious toward authority, figures, rules, and other constraints, and (g) he is sarcastic and cynical.

If an individual is characterized by training and a lack of ego-strength (personal inferiority and lack of inner resources), then (a) he lacks social poise and presence and becomes rattled and upset in social situations, (b) he lacks confidence in his own ability, (c) he is unable to make decisions without vacillation, hesitation, or delay, (d) he becomes confused, disorganized, and unadaptive under stress, (e) he is suggestible and overly responsive to other people's evaluations rather than his own, (f) he is rigid and inflexible in thought and action, (g) he has a narrow range of interests, (h) he has slow personal tempo and responds, speaks, and moves slowly, (i) he tends not to become involved in things and is passively resistant, and (j) he is pedantic and fussy about minor things.

If an individual is characterized by training and lack of ego-strength (excessive conformity and personal constriction), then (a) he overcontrols his impulses, is inhibited, and needlessly delays or denies himself gratification, (b) he is submissive, compliant, and overly accepting with respect to authority, (c) he is conforming and tends to do things that are prescribed, (d) he tends to side-step troublesome situations and makes concessions to avoid unpleasantness, (e) he is stereotyped and unoriginal in his approach to problems, (f) he is self-abasing, feels unworthy, guilty, and humble, and is given to self-blame, and (g) he is pessimistic about his vocational professional future and advancement.

If a person has ego-strength, then he participates actively in group process and his behavior is characterized by vitality, drive, self-confidence, poise, and breadth of interest.

If an individual is characterized by ego-strength -- (a) good physical functioning, (b) spontaneity, ability to share emotional experiences, (c) religiousity, but nonfundamentalist and undogmatic religious beliefs, (d) permissive morality, (e) contact with reality, (f) feelings of personal adequacy and vitality, and (g) physical courage and lack of fear, then he (a) is efficient, capable, able to mobilize resources easily and effectively, not bothered with work inhibitions, (b) derives personal consequences and pleasure from his work, values productive attainment for its own sake, (c) is self-reliant, independent in judgment, able to think for himself, (d) is an effective leader, (e) is counteractive in the face of frustration, (f) takes the initiative in social relations, (g) communicates ideas clearly and effectively, (h) is persuasive, tends to win other people to his point of view, (i) is verbally fluent, conversationally facile.

22. Emancipation

If power springs from the disintegration of the dynamic equilibrium of the oppressed and the dehumanized, then emancipation comes not only to those whose humanity has been stolen but also, though in a different way, to those who have stolen it.

23. Empathy

If a person knows only his own side of the case, then he knows little of that.

24. Instrumentalism

If a person knows where he is and where he is going, then he knows what to do and how to do it.

25. Goals

If a person does not know where he is and where he is going, then there is not much comfort for him in being told he is on his way and travelling fast.

26. Essentialism

If students work at storing deposits entrusted to them, then they do not develop the critical approaches necessary for the reconstruction of their experience.

27. Exploitation

If the oppressed remain unaware of the causes of their condition, then they fatalistically accept their exploitation.

28. Extrinsicism

If man's behavior is conditioned by external stimuli, by extrinsic motivation, by grades, money, or other rewards, then (a) he loses the ability to contemplate, (b) he becomes the prey of those who condition him, (c) he destroys his desire to find out the "why" of life, (d) he loses his ability to formulate ideals and to bring them to fruition, (e) he becomes a passive individual upon whom habits are impressed by his trainer, (f) he becomes anti-intellectual, (g) he relinquishes responsibility for his ethical behavior to his trainer rather than to accept responsibility for his own actions, (h) he turns to violence when rewards are withheld, (i) he loses his freedom to infinite individuality, (j) he limits his perspective, (k) he is law-abiding only when he is observed, (l) he learns gamesmanship, especially the game of revenge and vindictiveness, (m) he is polemical.

29. Freedom

If the teacher is willing to be what he wishes and to let the student be as he wishes, then he does not hold himself to be wise or good compared to the student nor does he wish to impart to him his own visions or virtues, but rather to help him understand himself so that he becomes more a person free to choose and less a slave restricted to his history, even in most extreme form to grant the right of the student to choose destruction and evil if he does so freely.

30. Freedom

If the oppressed discover they have internalized the will of the oppressor, if they discover they live in a duality in which *to be* is *to be like* and *to be like* is *to be like the oppressor*, then they develop a pedagogy for their liberation.

31. Generosity

If the oppressor risks an act of love with the oppressed, with those who are characterized by their subordination to the will of the master, then he stops making sentimental and individualistic gestures of false generosity to the oppressed and works at their side to change the reality which has made them objects of another.

If any action is taken by the oppressed to close the fount of false generosity nourished by oppression, then the oppressors -- the dispensers of the false generosity -- do all in their power to suppress that action.

32. Grades

If teachers use single statistics (letter grades, numerical grades, and the like) to report student achievement, then the student receives an inadequate analysis of an inaccurate judgment by a biased and variable judge of the extent to which he has achieved an undefined mastery of an unknown proportion of an indefinite amount of material.

33. Growth

If man in historical perspective is incomplete and aware of his incompleteness, then both dehumanization and humanization are possibilities for him.

34. Heurism

If the teacher and student relationship at any level, inside or outside the school, is heuristic in nature, if it involves modes of inquiring, hypothesizing, problem-solving, if teachers and students are both subjects (a subject being one who knows and acts) rather than subjects and objects (an object being one who is known and is acted upon), then (a) education becomes responding to the intentionalities of the participants, (b) languaging replaces narrating, (c) acts of cognition replace transferrals of information, (d) cognizable objects (referents) intermediate cognitive individuals (the subjects -- the teachers and the students), (e) dialogical relations are used to the fullest capacity of the cognitive actors (teachers and students) to cooperate in perceiving the same cognizable objects (referents), (f) the term subject or teacher-student replaces teacher-of-the-students and subjects or students-teachers replaces students-of-the-teacher, (g) the teacher is no longer merely the one-who-teaches, but one who is himself taught in dialogue with students, who, in turn, while being taught also teach; all become jointly responsible for the process in which they all grow, (h) no one teaches another, nor is anyone "self-taught;" individuals teach each other, mediated by the referents of their world, (i) the teacher-student is not cognitive in his preparation and narrative in his presentation, (j) the teacher-student does not regard cognizable objects (referents) as his private property but as the object of reflection by himself and his students, (k) the teacher-student reconstructs his reflections in the reflection of students, (l) the students are critical coinvestigators in dialogue with the teacher, (m) the teacher studies reality with students and reconstructs his earlier reflections and considerations as the students express their own, (n) education involves a constant unveiling of reality, (o) education strives for the emergence of consciousness and critical intervention in reality, (p) students pursue problems relating to themselves in the world and with the world and feel increasingly more challenged and obliged to respond to that challenge, (q) authentic reflection considers men in their reactions with the world, (r) students, simultaneously reflecting on themselves and on the world, increase the scope of their perception and begin to direct their observations toward previously inconspicuous phenomena, (s) students develop their power to perceive critically the way they exist in the world with which and in which they find themselves; they come to see the world not as a static reality, but as a reality in process, in reconstruction.

If the mode of instruction emphasizes inner direction, inquiry, induction, and hypothesis-generation then the student learns to think; if the mode of instruction emphasizes outer direction, fact-dispensing, deduction, and exposition then the student is trained and conditioned but he does not learn to think.

35. Homeostasis

If an idea shakes the confidence of a person in one of his prejudices, if the person continues to hold fast to his prejudice despite the fact that his confidence in it is shaken, then the person, no matter how long the lapse of time, will remember the idea although he does not accept it and will build it into structure -- accept it and act in terms of it -- once the prejudice is removed.

36. Hypostatization

If an individual makes maps of territories that do not exist, if his verbalizations do not portray a referent, then behavior based on those maps and verbalizations, whether it is the behavior of the communicator or communicatee, is based upon supposition, assumption, fantasy, fancy, and the like, and for this reason is not guided by an anticipation of consequences.

37. Imprints

If individuals do not learn to learn as children, then there is little chance they will ever learn to learn at all.

38. Intelligence

If an individual learns the consequences of an action, thing, event, or whatever, his behavior is guided by an anticipation of those consequences.

39. Interactionism

If an individual perceives content as instrumental toward eliminating a factor that disintegrates his dynamic equilibrium, then (a) he pursues that content with a discipline, even if it is at first unpleasant to him, (b) he considers it a means to an end, (c) he learns it, (d) he builds it into structure so that he can use it whenever the disintegrative factor reappears, and (e) he develops pleasure in it.

40. Interest

If the subject-matter of the "lessons" be such as to have an appropriate place within the expanding consciousness of the child, if it grows out of his own past doings, thinkings, and sufferings, and grows into applications in further achievements and receptivities, then no device or trick of method has to be resorted to in order to enlist "interest."

41. Judo

If in dealing with his opponent an individual implies he has alternatives without mentioning them, if he implies he is not really interested, if he implies he has advantage even if there is none, then he exploits the fears of his opponent to his own advantage without actually saying anything or committing himself to anything; just as in the art of judo, if an individual uses his opponent's weight and size to his advantage, then he forces him down.

42. Languaging

If a human being, no matter how ignorant, oppressed, or silent, learns to use the tools of languaging, then in his dialogical encounters with others (a) he gradually perceives his personal and social reality as well as the contradictions in it, he becomes conscious of his own perception of that reality, and he deals critically with it, and (b) the word takes on new power for him by being the means by which he discovers himself and the means by which he gives names to referents around him -- he learns to say his own word and to name the things of his world, he comes to a new awareness of self, he gains a new sense of dignity, he is stirred by a new hope, he works and thereby changes the world, he changes from an object to a human being, he decides to take upon himself the struggle to change the structures of society which until now have served to oppress him.

43. Liberation

If one individual or group of individuals exploits another individual or group of individuals, then the consequent pedagogy of the oppressed unfolds in two phases -- (a) the oppressed unveil the world of oppression and through the praxis commit themselves to its reconstruction, (b) after the reality of oppression has been reconstructed the pedagogy ceases to belong to the oppressed and becomes a pedagogy of all men in the process of permanent liberation; in both phases it is through action in depth that the culture of domination is culturally confronted; in the first phase the confrontation occurs through the change in the way the oppressed perceive the world of oppression; in the second phase the confrontation occurs through the expulsion of the myths created and developed in the old order that haunt the new structure emerging from the social reconstruction.

If the oppressed (the trained) have adapted by negative disintegrationism to the structure of domination in which they are immersed and to which they have become resigned, if the oppressed (the trained) seek the praise, approbation, reward of the oppressor (the trainer) in whatever they do, if the oppressed (the trained) instead of striving for liberation strive themselves to become the oppressors (the trainers), if the oppressed (the trained), having internalized the image of the oppressor (the trainer), are fearful of freedom that requires them to be responsible and authentic, then the childbirth of their liberation is characterized by pain, the pain subsiding only in the degree to which they discover themselves to be conditioned, controlled, and manipulated by the oppressor (the trainer) for his aggrandizement and their dehumanization.

44. Love

If there is love without criticism, then there is stagnation; if there is criticism without love, then there is destruction.

45. Maturity

If growth in the maturity of individuals of a society does not keep pace with their physical powers, if every increase in their power is not matched by an increase in their maturity, they and their culture perish.

46. Narration

If the teacher and student relationship at any level, inside or outside the school, is narrative in character, if it involves a narrating subject (the teacher) and patient listening objects (the students), then (a) education becomes an act of depositing in which students are the depositories and the teachers are the depositors, (b) the content of instruction, whether it be descriptive or valuational, is lifeless, petrified, motionless, static, compartmentalized -- alien to the existential experience of the students, detached from the meaning and the totality that engendered it and could give it significance, (c) the narration leads the students to memorize mechanically the narrated content, turns them into containers to be filled by the teacher -- thus the more completely he fills the container, the better teacher he is; the more meekly the containers permit themselves to be filled, the better students they are, (d) the approach is irrelevant to the reconstruction of experience of the student, (e) knowledge is a gift bestowed by those who consider themselves knowledgeable to those whom they consider to know nothing, (f) the approach minimizes and annuls the creative power of the students and encourages their credulity in such a way as to serve the interests of the oppressors who care neither to have the world or the experience of the students reconstructed, (g) the interests of the oppressors lie in changing the consciousness of the oppressed, not the situation which oppresses them for the more the oppressed can be led to adapt to the situation the more easily they can be dominated, (h) the approach masks the effort to turn men into automatons and thereby negates their efforts at humanization, (i) the oppressors react forcefully against any action in the educational situation which stimulates the critical faculties of the students who seek to solve the problems of their lives, (j) the oppressed are regarded as pathological cases of a healthy society, marginal men who deviate from the general configuration of a good society, and who must be trained to adapt to the world as it is and to the fragmented view of reality deposited in them, (k) the educated man is the adapted man because he is better fit for the world as it is.

47. Necrophileticism

If individuals are alienated from their own decision-making, then they change into objects.

48. Oppression

If the oppressed struggle for liberation, then their first inclination is to adopt as the ideal the characteristics of the oppressor.

49. Passivism

If students (trainees) accept the passive role imposed upon them by their teachers (trainers) they adapt to the world as it is and to the fragmented view of reality deposited in them.

50. Perception

If a person responds to a referent, then his behavior is determined not by what the referent is but by what he is.

51. Philosophy

If an individual interprets the actions of men by way of philosophical principle, then his analysis of philosophies of others gives him insight into the behaviors of others in such a way that he behaves in anticipation of those behaviors.

52. Pluralism

If a person knows only his own side of the case, then he knows little of that.

53. Praxis

If a word is deprived of its dimension of action, then reflection is abrogated and the word is turned to chatter, verbalism, alienation, emptiness; if action is emphasized exclusively, to the detriment of reflection, the work is converted into activism, action for action's sake, thereby negating true praxis and making dialogue impossible.

If man reflects and acts upon his world, then he reconstructs it.

54. Prescription

If the relationship between the oppressor and the oppressed is based upon prescription, if every prescription represents the imposition of one man's choice upon another, thereby transforming the will of the person prescribed to into one that conforms with the will of the prescriber, then the behavior of the oppressed is a prescribed behavior and follows the guidelines of the oppressor.

55. Purpose

The greater the purpose, the greater the effort, the greater the learning.

56. Reconstructionism

If a person rethinks his experience, then he faces each subsequent situation a different person.

57. Regression

If an individual is stifled in his efforts to think, to generate new hypotheses to test in the solution of a problem, the removal of a factor that is disintegrating his dynamic equilibrium, and if he is not in a state of negative disintegrationism, using the same responses over and over again whether or not they are instrumental in the solution of his problem, the restoration of his dynamic equilibrium, then he regresses to the use of behaviors that were once satisfying to him at a lower level of sophistication and maturity.

58. Responsibility

If the oppressed have been conditioned to internalize the image of the oppressor and to adopt his prescriptions, then they are fearful of liberation and freedom which requires them to replace the image and prescriptions with autonomy and responsibility.

59. Sectarianism

If men engage in sectarianism, if they feel threatened when their truth is questioned, then they suffer from an absence of doubt which is an obstacle to their emancipation.

If individuals become sectarians, either as (a) rightists who want the future to be a reproduction of the present, a today immutably linked to the past, or (b) leftists who consider the future to be pre-established, an inevitable fate or destiny, then they develop forms of action which negate their own freedom and the freedom of others to reconstruct their experiences.

60. Self

If the dynamic equilibrium of an individual is disintegrated, then his responses to the disintegrative factor vary according to his concept of self -- if, for example, he conceptualizes himself as being inadequate to meet the demands of the task at hand, he responds to it as if it were a threat; if, on the other hand, he conceptualizes himself as being capable of grappling with the contingencies, he responds to them as if they were a challenge.

If on the basis of his reconstruction of his experience a person does that which he has never done before, then he changes his concept of self.

If the oppressed is at the same time himself and the oppressor whose will he has internalized, then he is confronted over and over again with the choice between being a whole self or a divided self, between following another's prescriptions or his own values, between speaking out or being silent, between experiencing respect or alienation, between being a spectator or an actor, between being a phony person or an authentic person.

If the oppressed find the oppressor out and become involved in the struggle for their liberation, then they begin to believe in themselves.

If a person develops a concept of himself, he fulfills that concept.

61. Serendipity

If an individual pursues goals on an intrinsic basis, then concomitant outcomes occur that are useful and valuable to him in his reconstruction of experience.

62. Submission

If men are frustrated in their efforts to act responsibly, if they find themselves unable to use their faculties, then they experience a sense of anguish which causes them to reject their impotence by submitting to and identifying with a charismatic person, a benevolent dictator, or a group having power, thus by this symbolic participation in another's life having the illusion of acting, when in reality they are only submitting to and becoming a part of those who act.

63. Teaching

If teachers and students are both subjects (a subject being one who knows and acts) rather than subjects and objects (an object being one who is known and is acted upon), they both recreate knowledge and the world.

64. Technologization

If a society becomes preponderantly technological, then it rapidly makes objects of its members, subtly programming them into conformity with the logic of its system; but, paradoxically, it is that same technology that creates among these members a new sensitivity to what is happening, to an acute awareness of the new bondage, to the perception that the right to say their own word has been taken from them, and that nothing is more important than the struggle to win back that right.

65. Territory

If a transgressor enters the territory of the possessor, the possessor does anything within his power, fair or foul, with the least possible harm to himself, to eject the transgressor.

66. Training

If man's behavior is conditioned by external stimuli, by extrinsic motivation, by grades, money, or other rewards, then (a) he loses the ability to contemplate, (b) he becomes the prey of those who condition him, (c) he destroys his desire to find out the "why" of life, (d) he loses his ability to formulate ideals and to bring them to fruition, (e) he becomes a passive individual upon whom habits are impressed by his trainer, (f) he becomes anti-intellectual, (g) he relinquishes responsibility for his ethical behavior to his trainer rather than to accept responsibility for his own actions, (h) he turns to violence when rewards are withheld, (i) he loses his freedom to infinite individuality,

(j) he limits his perspective, (k) he is law-abiding only when he is observed.

67. Training

If the individual is motivated on an extrinsic basis, then he learns what to do to receive the reward and avoid the punishment rather than the content of instruction his trainer hopes he will learn.

68. Values

If a society does not establish consensual agreements on its values, if it does not pursue those values with a discipline, if it pursues diverse alternative values to the exclusion of agreed-upon values, then it perishes.

69. Values

If a nation and its schools pursue inconsistent, contradictory, and ambiguous values, then (a) the individuals of the nation and the schools lack common criteria of truth, honesty, rightness, and decency, (b) the social structure weakens and is characterized by a state of social insanity marked by crime, suicide, delinquency, and disorder, (c) the people use the inconsistent, contradictory, and ambiguous values to justify discrimination against individuals and groups, and (d) the inconsistent set of values has a demoralizing influence upon the individuals who comprise the society.

70. Violence

If there is an act of rebellion by the oppressed, an act which is usually as violent as the initial violence of the oppressors, then, paradoxically, an act of love is initiated; if the violence of the oppressors prevents the oppressed from being fully human, then the response of the oppressed to this violence is grounded in the desire to pursue the right to be human; if the oppressors dehumanize others and violate their rights, then they themselves become dehumanized; if the oppressed, fighting to be human, take away the oppressors power to dominate and suppress, then they restore to the oppressors the humanity they have lost in the exercise of oppression.

PART II. VALUES

CHAPTER III

THE NATURE OF HUMAN VALUES

In his colossal study on The Nature of Human Values sponsored by the National Science Foundation and The Center for Advanced Study in the Behavioral Sciences, Milton Rokeach (5, passim) analyzes huge collections of statistical data purporting to identify (a) the values of American society by sex, income, education, race, age, religion, and politics, and (b) the values of certain substrata in American society -- counselors, hippies, nonhippies, homosexuals, professors, police, priests, seminarians, laymen, students, scientists, writers, artists, business executives, small entrepreneurs, salesmen, and the like. The report is written with two audiences in mind -- first, it is written for professionals in all the social science disciplines and in philosophy and religion as well; second, it is written for college students as a textbook in courses on human values. It is on these grounds that a basic, critical and philosophical analysis of the assumptions foundational to the Rokeach study is warranted.

On the basis of his study of A. O. Lovejoy, (4) Robin Williams, (8) Clyde Kluckhohn, (3) M. Brewster Smith, (6) and Fred Strodtbeck, (7) Rokeach identifies eight assumptions upon which his study is based: (a) The total number of values that a person possesses is relatively small -- eighteen terminal values and eighteen instrumental values. (b) All men everywhere possess the same values to different degrees. (c) Values are organized into value systems. (d) The antecedents of human values can be traced to culture, society and its institutions, and personality. (e) The consequences of human values will be manifested in virtually all phenomena that social scientists might consider worth investigating and understanding. (5, p. 3) (f) Values are enduring mainly because they are initially taught and learned in isolation from other values in an all-or-none manner, such-and-such a mode of behavior or end-state always being desirable. (5, p. 3) (g) A value is a mode of conduct (an instrumental value) or an end-state of existence (a terminal value). (h) "Every human value is a 'social product' that has been transmitted and preserved in successive generations through one or more of society's institutions." (5, p. 34)

On the basis of these assumptions Rokeach presents to each of his respondents two lists of eighteen alphabetically arranged instrumental values and eighteen terminal values, each value being presented along with a brief definition in parentheses. (5, p. 27) Each respondent is instructed to arrange the values "in order of importance to YOU, as guiding principles in YOUR life." (5, p. 27)

By way of this approach he establishes frequency distributions of rankings obtained for each of the eighteen terminal values and the eighteen instrumental values separately for American men and women and separately for subgroups varying in income, education, race, age, religion. How the rank orders of the respondents is analyzed by Rokeach is shown in the following tables: (5, p. 57)

TABLE 1. TERMINAL VALUE MEDIANS OF RANKS OF RESPONDENTS AND COMPOSITE RANK ORDERS FOR AMERICAN MEN AND WOMEN

	Male	Female
A comfortable life	7.8(4)	10.0(13)
An exciting life	14.6(18)	15.8(18)
A sense of accomplishment	8.3(7)	9.4(10)
A world at peace	3.8(1)	3.0(1)
A world of beauty	13.6(15)	13.5(15)
Equality	8.9(9)	8.3(8)
Family security	3.8(2)	3.8(2)
Freedom	4.9(3)	6.1(3)
Happiness	7.9(5)	7.4(5)
Inner Harmony	11.1(13)	9.8(12)
Mature love	12.6(14)	12.3(14)
National security	9.2(10)	9.8(11)
Pleasure	14.1(17)	15.0(16)
Salvation	9.9(12)	7.3(4)
Self-respect	8.2(6)	7.4(6)
Social recognition	13.8(16)	15.0(17)
True friendship	9.6(11)	9.1(9)
Wisdom	8.5(8)	7.7(7)

Figures shown are median rankings and, in parentheses, composite rank orders.

TABLE 2. INSTRUMENTAL VALUE MEDIANS OF RANKS FOR RESPONDENTS AND COMPOSITE RANK ORDERS FOR AMERICAN MEN AND WOMEN

	Male	Female
Ambitious	5.6(2)	7.4(4)
Broadminded	7.2(4)	7.7(5)
Capable	8.9(8)	10.1(12)
Cheerful	10.4(12)	9.4(10)
Clean	9.4(9)	8.1(8)
Courageous	7.5(5)	8.1(6)
Forgiving	8.2(6)	6.4(2)
Helpful	8.3(7)	8.1(7)
Honest	3.4(1)	3.2(1)
Imaginative	14.3(18)	16.1(18)
Independent	10.2(11)	10.7(14)
Intellectual	12.8(15)	13.2(16)
Logical	13.5(16)	14.7(17)
Loving	10.9(14)	8.6(9)
Obedient	13.5(17)	13.1(15)
Polite	10.9(13)	10.7(13)
Responsible	6.6(3)	6.8(3)
Self-controlled	9.7(10)	9.5(11)

Figures shown are median rankings and, in parentheses, composite rank orders.

In a most impressive array of statistical analyses, Rokeach uses the nonparametric median test as the main test of statistical significance of his data, but no amount of statistical significance covers the inadequacy of the basic assumptions upon which the entire study is founded. As Dewey pointed out more than three decades ago what is a value -- end-state of existence, is "determined in its concrete makeup by appraisal of existing conditions as means." (1, p. 26) "The assumption of a separation between things useful as means and things intrinsically good in themselves," says Dewey, "is foolish to the point of irrationality." (1, p. 26) As a matter of fact, he continues, "the measure of the value a person attaches to a given end is . . . . the care he devotes to obtaining and using the means without which it cannot be attained." (1, p. 27)

The key to any meaningful general theory of value, a key that Rokeach does not take into account, is that values always emerge within a prior pattern of actions. More specifically, they are contrived by the individual when his dynamic equilibrium is disintegrated. (2, pp. 17-25) The restoration of the dynamic equilibrium, then, constitutes the need of the person. Where there is no need, there is no desire, and, therefore, no valuation. Value formulation is thus dependent upon our ability to analyze our needs, to anticipate what, under certain circumstances, will satisfy those needs, and to decide upon a course of action that tends to realize the projected end.

1. Rokeach states, "It is difficult for me to conceive of any problem social scientists might be interested in that would not deeply implicate human values." The concept of values, he says, "is the main dependent variable in the study of social attitudes and behavior." (5, p. IX) There is not argument on this point except perhaps to refine the statement by saying that value theory starts from the premise that all deliberate, all planned human conduct, personal and collective, is influenced, if not controlled, by estimates of value or worth of ends to be attained. Even among lay persons good sense in practical affairs is generally identified with a sense of relative values. It is clear that the problem of value, of valuation, is one of crucial significance in human affairs.

The difficulty, however, is that Rokeach muddies the waters of valuational analysis by identifying interjections, ejaculations, as values. To evince one's feelings is not quite the same thing as to express one's values. Interjections of feeling such as "hideous," "beautiful," "a world of beauty," "happiness," and such, are like the first cries of a baby or his early cooings, gurglings, and squeals. They are sounds involuntarily uttered. They are part of a larger organic condition and are not in any sense whatever value expressions. They are in point of fact hypostatizations, words without referents, maps for territories that do not exist.

When a cry, gesture, or posture is purposely made, it is not a feeling that is evinced. It is a communicatory act undertaken to obtain a change in a condition or situation. It is not an hypostatization but rather a proposition. Even exclamations like "Fire" or "Help" are implicit propositions because they refer directly to an existing situation and indirectly to a future situation which they are intended to produce. The expressions are used to bring about an intended change. Involved in a value situation, then, is, first, the disintegration of the dynamic equilibrium of the person -- a dissatisfaction with an existing situation -- and an attempted restoration of the equilibrium -- an attraction toward a prospective possible situation, and, secondly, there is involved in a value situation a specifiable and testable relationship between the end-in-view and the activities that are to serve as the means of accomplishing it.

The main point, a point which the Rokeach theory of values does not take into account, is that valuations occur in concrete situations in which the individual has his dynamic equilibrium disintegrated, (2, pp. 17-25) situations in which the individual finds it necessary to bring into existence something which is lacking, or situations in which he finds it necessary to conserve in existence something which is being threatened.

In these terms the adequacy of a given value of a person depends upon its adaptation to the demands imposed by the situation, and this adequacy, stateable in proposition form, is empirically testable.

2. In a very specific sense each individual lives in a world of his own. He sees things not as they are but as he is. His values thus are a very personal thing, in many respects quite unlike the values of his fellows, Rokeach to the contrary.

Before a person acts, his dynamic equilibrium is disintegrated. He experiences a need or deficiency that suggests a goal for action that will alleviate the felt need and restore the lost equilibrium. In the light of this projected goal, the individual then examines, reexamines, and examines again the means that lead to the attainment of the goal. By way of this process or reexamination the goal itself might become a matter of deliberation and in the course of the reexamination, might become clearer and more detailed. The situation as a whole takes on more and more the aspects of an orderly consideration of the conditions and things, useful or otherwise, by means of which the goal in greater or less degree is attained or not attained. The evaluation of the value inherent in the situation thus culminates in the functional unity of a finished plan of action in which all the available means are effectively coordinated and the value realized.

Value-making, then, includes the universe of goals, the means of action, and the conditions that make the ends and means possible. To ignore any one of these phases of the value-making process, as indeed Rokeach does, is to come up with one sweeping hypostatization -- a generalization for which there is no referent in the real world.

Examples of our theme abide in the affairs of the day:

Before Richard Nixon became president he frequently expressed the value of taking a job, but never oneself, seriously, but when the means of power, fueled as they were by anxiety, were in his grasp, the neurotic need to deny his own human limitations led to failures and perverted the political process that gave us the Watergate phenomenon. In Watergate as in all human affairs it is folly to separate values from means. Values have a way of changing their complexions, depending upon the means at hand for the value maker. (9, pp. 12-13)

During the past year I visited, on the basis of a grant from the Ford Foundation, more than one hundred schools and school communities in the Soviet Union. I watched with fascinated horror the gap between professed values and the use of the means of power and saw with greater clarity than ever that real as opposed to professed values emerge within prior patterns of actions. While, for example, the Soviet Union by way of its various media professes values of freedom and equality, these values, even identified as rights by Soviet law, are denied in practice and have provoked thousands of arrests and some of the harshest repression in the history of the world, the acts of oppression being committed by the Komitet Gosudarstvennoy Bezopasnosti, the K G B, the powerful clandestine apparatus of the Communist Party known as the Committee for State Security: Y. M.

Suslensky, a teacher of foreign languages, imprisoned for protesting the invasion of Czechoslovakia; Valentin Moroz, professor of history, imprisoned for writing that some of the same men who ran concentration camps under Stalin continue to run them under Breshnev; Lev Ubozhko, a student, imprisoned in a concentration camp for possessing writings of Amalrik, Sakharov, and Solzhenitsyn; M. Bartoshuck, Baptist minister, imprisoned for instructing children in religion; V. Diemlyuga, imprisoned in a concentration camp for stating there is no freedom of speech in the Union of Soviet Socialist Republics. (11, passim)

But even more impressive, perhaps because they involve individuals more like ourselves, are the recent experiments conducted by Dr. Stanley Milgram in the United States. In these experiments, states Milgram, two people come to a psychological laboratory to take part in a study of memory and learning. One of them is designated as a "teacher" and the other a "learner." The experimenter explains that the study is concerned with the effects of punishment on learning. The learner is conducted into a room, seated in a chair, his arms strapped to prevent excessive movement, and an electrode attached to his wrist. He is told that he is to learn a list of pair words; whenever he makes an error, he will receive electric shocks of increasing intensity.

The real focus of the experiment is the teacher. After watching the learner being strapped into place, he is taken into the main experimental room and seated before an impressive shock generator. Its main feature is a horizontal line of thirty switches, ranging from 15 volts to 450 volts, in 15 volt increments. There are also verbal designations which range from Slight Shock to Danger -- Severe Shock. The teacher is told that he is to administer the learning test to the man in the other room. When the learner responds correctly, the teacher moves on to the next item; when the other man gives an incorrect answer, the teacher is to give him an electric shock. He is to start at the lowest level (15 volts) and to increase the level each time the man makes an error, going through 30 volts, 45 volts, and so on.

The "teacher" is a genuinely naive subject who has come to the laboratory to participate in an experiment. The learner, or victim, is an actor who actually receives no shock at all. The point of the experiment is to see how far a person will proceed in a concrete and measurable situation in which he is ordered to inflict increasing pain on a protesting victim. At what point will the subject refuse to obey the experimenter?

Conflict arises when the man receiving the shock begins to indicate that he is experiencing discomfort. At 75 volts, the "learner" grunts. At 120 volts he complains verbally; at 150 volts he demands to be released from the experiment. His protests continue as the shocks escalate, growing increasingly vehement and emotional. At 285 volts his response can only be described as an agonized scream.

Observers of the experiment agree that its gripping quality is somewhat obscured in print. I can vouch for this; I have seen the experiment several times. For the subject, the situation is not a game; conflict is intense and obvious. On the one hand, the manifest suffering of the learner presses him to quit. On the other, the experimenter, a legitimate authority to whom the subject feels some commitment, enjoins him to continue. Each time the subject hesitates to administer shock, the experimenter orders him to continue. To extricate himself from the situation, the subject must make a clear break with authority. The aim of this investigation was to find when and how people would defy authority in the face of a clear moral imperative -- a value.

How does a man behave when he is told by a legitimate authority to act against a third individual? . . . A reader's initial reaction to the experiment may be to wonder why anyone in his right mind would administer even the first shocks. Would he not simply refuse and walk out of the laboratory? But the fact is that no one ever does. Since the subject has come to the laboratory to aid the experimenter, he is quite willing to start off with the procedure. There is nothing very extraordinary in this, particularly since the person who is to receive the shocks seems initially cooperative, if somewhat apprehensive. What is surprising is how far ordinary individuals will go in complying with the experimenter's instructions. Indeed, the results of the experiment are both surprising and dismaying. Despite the fact that many subjects experience stress, despite the fact that many protest to the experimenter, a substantial proportion continue to the last shock on the generator.

Many subjects will obey the experimenter no matter how vehement the pleading of the person being shocked, no matter how painful the shocks seem to be, and no matter how much the victim pleads to be let out. This was seen time and again in Milgram's studies and has been observed in several universities where the experiment has been repeated. It is the extreme willingness of adults to go almost to any lengths on the command of the authority that constitutes one of the chief findings of the study and one of the facts most urgently demanding explanation.

A commonly offered explanation is that those who shocked the victim at the most severe level were monsters, the sadistic fringe of society. But if one considers that almost two-thirds of the participants fall into the category of "obedient" subjects and that they represented ordinary people drawn from working, managerial, and professional classes, the argument becomes very shaky. Indeed, it is highly reminiscent of the issue that arose in connection with Hannah Arendt's book, Eichmann in Jerusalem. Arendt contended that the prosecution's effort to depict Eichmann as a sadistic monster was fundamentally wrong, that he came closer to being an uninspired bureaucrat who simply sat at his desk and did his job. For asserting these views, Arendt became the object of considerable scorn, even calumny. Somehow, it was felt that the monstrous deeds carried out by Eichmann required a brutal, twisted, and sadistic personality, evil incarnate. After witnessing hundreds of ordinary people submit to the authority in his own experiments, Milgram concludes that Arendt's conception of the banality of evil comes closer to the truth than one might imagine. The ordinary person who shocked the victim did so out of a sense of obligation -- a conception of his duties as a subject -- and not from any peculiarly aggressive tendencies.

Milgram goes on to state that this is, perhaps, the most fundamental lesson of his study: ordinary people, simply doing their jobs and without any particular hostility on their part, can become agents in a terrible destructive process. Moreover, even when the destructive effects of their work become patently clear, and they are asked to carry out actions incompatible with fundamental standards of morality, with values they profess, relatively few people have the resources needed to resist the means of authority. A variety of inhibitions against disobeying authority come into play and successfully keep the person in his place.

Sitting back in one's armchair, it is easy to condemn the actions of the obedient subjects. But those who condemn the subjects measure them against the standard of their own ability to formulate high-minded moral prescriptions such as, for example, those identified by Rokeach. The point is that many of the subjects, at the level of stated opinion, feel quite as strongly as any of us about the value -- the moral requirement of refraining from action against a helpless victim. They, too, in general terms know what ought to be done and can state their values when the occasion arises, but this has little, if anything, to do with their actual behavior when powerful means are at their disposal.

If people are asked to render values -- moral judgments -- on what constitutes appropriate behavior in this situation, they unfailingly see disobedience as proper. But values are not the only forces at work in an actual, ongoing situation. They are but one narrow band of causes in the total spectrum of forces impinging on a person. Many people were unable to realize their values in action and found themselves continuing in the experiment even though in the general sense they disagreed with what they were doing.

Milgram believes the force exerted by the moral value of the individual is less effective than social myth would have us believe. Though such prescriptions as "Thou shalt not kill" occupy a pre-eminent place in the moral order, they do not occupy a correspondingly interactable position in human psychic structure. A few changes in newspaper headlines, a call from the draft board, orders from a man with epaulets, and men are led to kill with little difficulty. Even the forces mustered in a psychology experiment will go a long way toward removing the individual from moral controls. Moral factors can be shunted aside with relative ease by a calculated restructuring of the informational and social field and the contingencies of certain means available to the person. (12, pp. 3-7)

In summary, then, I emphasize again my main theme that value-making includes the universe of goals, the means of action, and the conditions that make the ends and means possible. To ignore any one of these phases of the value-making process, as indeed Rokeach does, is to come up with one sweeping hypostatization -- a generalization for which there is no referent in the real world.

Documentations

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CHAPTER IV

VALUES IN SCHOOL AND SOCIETY

The following are some basic values in school and society:

1. Man has his mechanical foot in a spacecraft and his social foot in an oxcart.

2. Talent is forever the slave of purpose, even to the extent that purpose determines whether it lives or dies.

3. Unless we know where we are going, there is not much comfort in being told we are on our way and traveling fast.

4. We react to the problems of life not so much by way of what they are but rather what _we_ are: if we consider ourselves foolish, we react to adversity with exasperation; if cowardly, with dejection; if wealthy, with awe; if heroic, with verve.

5. Whatever we do is not work unless we would rather be doing something else.

6. To judge others is a dangerous thing, not so much because we might make a mistake about them, but more because we are likely to tell the truth about ourselves.

7. Wisdom is born of mistakes; the wise are fearless in confronting error and zealous in capitalizing upon it.

8. Man longs for the companionship of his kind, yet his growth is enhanced when he experiences companionship with those unlike himself, those who care little for his interests, those whose abilities he must extend himself to appreciate.

9. Only those who have no faults experience no pleasure in finding them in others.

10. When we identify emotionally and intellectually with our fellow man, when we realize that encroachments upon him, upon his rights and privileges, could be encroachments upon us as well, we make the me element the chain of commitment that binds the world together.

11. Man by his inner strength can raise himself above any outer fate.

12. A modest person often seems conceited because he is pleased with what he has done, thinking it better than anything of which he believed himself capable, whereas a conceited one is inclined to express dissatisfaction with what he has done, thinking it unworthy of his genius.

13. That we are so overjoyed even about small incidents of good fortune in life is an indication of how frightened we really are by the mystery of its uncharted seas.

14. People are most likely to think ill of us when they are not permitted to say so.

15. The isness of life is scientific in nature and the shouldness of it philosophical; to have the isness without the shouldness is to view the human race as no more than bacteria upon a luminous slide and to have the shouldness without the isness is to perpetrate the collected diabolical myths of the centuries to beguile and frighten man.

16. Teaching is the learning it generates; if the student has not learned, the teacher has not taught.

17. The cautious man chooses goals he can easily attain and rots in the contentment of shallow accomplishments; the wise man chooses goals he can never attain and lives in the realm of his splendid failures.

18. Autocratic action is imposed; democratic action is learned.

19. Although we read more, look more, and listen more than the people of any previous era, our gluttony will not bring us wisdom if what we read, see, and hear is so utterly barren of meaning and relevance in our lives it is immediately forgotten.

20. The chain of prejudice is too small to be felt but too strong to be broken.

21. The greatest threat of our future is not from bombs but from indifference; civilizations perish not from without but from within, not in the raucous light of battle but in the quiet darkness of apathy.

22. Discipline is not slavery -- the control of the behavior of one person over another through rewards and punishments; it is goal-seeking -- the pursuit of a goal even in the face of difficulty, confusion, obstacle, handicap, disadvantage, or whatever.

23. Everybody, sooner or later, finds himself in a garden of consequences either picking beautiful flowers or pulling ugly weeds.

24. The compulsive man worries himself into a nameless grave while the philosopher takes a contemplative stroll into immortality.

25. There is virtue, peace and beauty in gentleness -- to go placidly amid the noise and haste of the world, to speak your truth clearly and quietly, to avoid loud and aggressive persons who vex your spirit, to age gracefully as you quietly surrender the things of youth, to nurture strength of spirit in solitude when misfortune strikes, to enjoy your achievements without heralding them to the multitudes, and to love and to be loved is to know something about gentleness.

26. One who fears to lose his happiness has already lost it.

27. While man tunes his instrument, retunes it, and tunes it again, the song he should be playing remains unplayed; he is forever getting ready to live, but he does not live; he dies with his music still in him.

28. Intelligence is behavior guided by an anticipation of consequences; it is knowing what to do and doing it.

29. To understand man is difficult for the reason that he gives good reasons for his actions but hides the real reasons -- the good reasons frequently being based upon logic, knowledge, or learning; the real reasons upon emotion, custom, or prejudice.

30. Bewilderment is a prerequisite to wisdom.

31. While it is not always a matter of dire consequence for us to hold this or that absurd belief advocated by others, it is a matter of grave consequence if in obtaining that belief we become indoctrinated with a method of reaching conclusions or formulating opinions that does not make provision for our observing evidence as it exists in the ordinary life experience.

32. One does not learn how to forgive unless he feels at one time or another the need to be forgiven.

33. Like the shell of the clam that turns brown by the ocean's depths, so, in far more subtle ways, is the mind of a man colored by the work he does.

34. A task takes as long to do as there is time to do it.

35. There is no separation of thought and emotion that makes it possible for us to blame a person for thinking when he should be feeling or feeling when he should be thinking; there is rather the interaction of thought and emotion that warrants our making it the sober business of teachers to encourage thought that channels emotion toward the fulfillment of goals.

36. Trying to separate what we see from what we know is like trying to separate the fish from the sea.

37. To change the behavior of a man is to change his concept of himself; a man is cruel if he perceives himself to be cruel, devout if he perceives himself to be devout, loyal if he perceives himself to be loyal.

38. When deep sorrow expends itself, profound joy soon appears.

39. The right of the citizen to freedom of speech, writing, and belief is easily vitiated by a government that does not guarantee him the right to be left alone and to remain silent.

40. Tears, whether of sorrow or of joy, erode the facade a person builds around himself.

41. Lawmakers are presently convinced that law not served by power is an illusion and power not ruled by law is a menace, but we must with perseverance strive for the day when every law will be pursued on the basis of intrinsic rather than extrinsic motivation, when every law will be viewed as a guide to conduct based upon an accurate analysis of anticipated consequences and agreed-upon values.

42. It is a poor discoverer who concludes there is no land because he can see only the sea.

43. Like birds at rest facing the wind to keep their feathers in position, we should face the winds of our troubles to keep them from ruffling our feathers.

44. Actions are the best interpreters of a man's thoughts.

45. A kind person sometimes appears to be a miser because he gives gifts only after much thought and deliberation, thinking it important for him to meet the particular needs and interests of those to receive the gifts, whereas the miser appears to be a kindly person because he gives gifts

more abundantly and heedlessly, thinking only of how his gifts will make others beholden to him.

46. We rest on the plateaus of our conclusions when we should be climbing to peaks of new visions.

47. While education might not slay all our cultural dragons, it spares us the indignity of fighting paper dragons while the real ones are breathing down our necks.

48. Errors we refuse to correct follow us and haunt us in the most unlikely places.

49. Because we worship facts to the exclusion of values, we are forever exerting pressures on the young to remember and not to forget, although in human affairs it is sometimes as important to forget as it is to remember.

50. The brook has no song to sing except as it flows across rocks of despair.

51. Objectivity is an hypostatization, a reification, a fiction, contrived by man to conceal the values by which he lives, but man can no more conceal his values than he can lift himself by the bootstraps, for a decision-maker and a choice-maker, even under the most pure, sterile, or scientific circumstances, is a value-maker, his decisions and choices always being based upon axiological concerns -- what he considers to be possible, necessary, and desirable; what he considers to be right or wrong, mature or immature in terms of consequences to himself or to his fellows.

52. We are not generous until we give what we ourselves could use.

53. No matter how he rationalizes them the tides of the exigencies man creates are as inexorable as the tides of the sea.

54. We criticize in others the faults we see in ourselves; we praise in others the virtues we perceive to be ours.

55. As much as possible we must learn not to interfere with others in their own peculiar ways of being happy, for the defeat of happiness anywhere in the world in its cumulative effect will one day become the defeat of all mankind.

56. A museum for saints cannot be a hospital for sinners.

57. The behavior of a person changes as his concept of himself changes; a boy who conceives himself to be a man dresses like a man, eats like a man, thinks like a man, acts like a man.

58. We can be deceived if we trust too much, but we are tormented if we trust not enough.

59. The humble person is usually a grateful person because he thinks he does not deserve the kindness he receives, whereas the proud person is seldom a grateful person because he thinks he never gets as much as he deserves.

60. The shadow of ignorance is fear.

61. People need disagreement to refine and perfect their thinking, and agreement to use and implement that thinking; to seek agreement when disagreement is needed is to hear only a faint echo in the valleys of darkness, and to encourage disagreement when agreement is required is to sink the ship of state in the black waters of despair.

62. There comes a time in the life of every profound person when he becomes a lonely island in a treacherous sea.

63. There is inherent in every right a responsibility; in every opportunity, a commitment; in every possession, a duty.

64. Our hopes goad us into making promises our fears force us to fulfill.

65. To inflict physical punishment upon a person for his having inflicted physical punishment upon another, to take away the freedom of a person for his having taken away the freedom of another, to take the life of a person for his having taken the life of another is to rationalize for the person the behavior in which he engaged, reenforcing it in principle as being the only course of action available to someone seeking revenge or restitution.

66. The soft descent of the eagle does not make any less dangerous his treacherous claws.

67. We do not understand dreams except as they relate to the ends they serve, for dreams can be lazy substitutes for efforts to change reality as well as worthy incentives to man's noblest deeds.

68. The greater the purpose, the greater the effort, the greater the learning!

69. There are they who shape, as much as man can shape, their destiny -- those who control things and are not controlled by them, those who direct their pleasures and are not overcome by them, those who choose their successes and are not spoiled by them.

70. It is the goal of every wise teacher to help his students learn how to destroy him as their teacher.

71. We do not yet know how to teach history, to teach students how people of a particular period perceived the times and events in which they lived, and for this reason people of all periods are accused of temporal provincialism, a form of arrogance that has always irritated succeeding generations whose perceptions were different because their vantage points were different.

72. A noble failure serves us as importantly as a distinguished success.

73. We do not see the world whole if we perceive its noisy streams, filled with the blood of people, flowing swiftly to open seas, ignoring all the while its quiet banks where people live, love, work and play.

74. The stimulus does not define the response; the response defines the stimulus.

75. It is folly for us to consider the way of vice to be easier than that of virtue; it is far more exhausting to be insincere than sincere, dishonest than honest, disrespectful than respectful, slothful than diligent, intemperate than temperate, vociferous than silent, disorderly than orderly, irresolute than resulute, wasteful than frugal, unjust than just, unclean than clean, agitated than tranquil, unchaste than chaste, arrogant than humble.

76. Most of the suspicions we have about others are aroused by what we know about ourselves.

77. Our doubts are sentinals who protect us from the follies we might endure by accepting the misleading and the untrue, just as they are traitors who cheat us of the good we might derive from attempting the challenging and the new.

78. Love has the patience to endure the fault it sees but cannot cure.

79. Because unanticipated upsets to our equilibrium are ever-widening pools of clarity and meaning, fed from springs beyond our boundaries of present awareness, we all know more than we know we know.

80. The wise man knows when to seize an opportunity just as the compassionate one knows when to forego an advantage.

81. We need to study the consequences of the concepts we hold of ourselves, for it is possible that we who perceive ourselves as cheerful are utterly depressing to everyone else and we who perceive ourselves to be unhappy are marvelously adept at cheering-up others.

82. So diverse are the outlooks of people that the flame within us inevitably burns some and warms others.

83. When the referent is clear to all, when nothing need be said to portray it, silence is the eloquence of expression and discretion.

84. A genuine tear is shed as readily in solitude as it is in public.

85. We do ourselves and our fellows a disservice when we stop at the point of considering deceitful and immoral a person who exaggerates the truth, for even more important than the identification of the falsity inherent in the exaggeration is the identification of the value orientation inherent in it -- the identification of what the person perceives to be necessary, possible, or desirable.

86. Freedom begins where economic necessity ends.

87. The mature person seems to have a calm, imperturbable quiet about him in all he does -- working, playing, talking, eating or whatever -- while the immature person seems not to be able to indulge in any behavior without making a raucous noise about it.

88. To do common things uncommonly well is to breathe life into the monotonies of everyday existence.

89. It is the task of the professor to take those who think of themselves as fragments quivering without rhythm in the sphere of scholarship and to help them to know that they are the sphere and that all scholarship in rhythmic fragments moves within them.

90. Pleasure has its time; so, too, has wisdom; but happiness in love is a perpetual miracle.

91. The basic question of our time is not whether or not we live in the throes of a power struggle, for all men are seekers of power of one kind or another, but rather whether we use power for the enhancement of growth

of ourselves and our fellows or power uses us to the detriment of ourselves and all mankind.

92. The inner light of our being shines in the darkness of the world.

93. Love exists beyond the physical substances of those in love and finds profound meaning in the inner selves of those in whom it is a part.

94. Big men in politics, like big fish in the sea, thrive by devouring the smaller of their species.

95. That society will survive that can turn out people who do not need to staticize the world, who do not need to freeze it to make it stable, who are able confidently to face tomorrow not knowing what is going to come, not knowing what will happen, with confidence in themselves that they will be able to improvise in situations that have never existed before.

96. Knowledge is a hunch corroborated by experience.

97. What a man does with facts is the measure of him: To amass facts to make impressions and pretenses is one thing; to use them to form comparisons and generalizations is another; but to synthesize them to create dreams and idealizations is still another.

98. It is easy to forgive the innocent; it is, however, a mark of true humanity to forgive the guilty.

99. Our virtues sometimes arrest our growth more than they enhance it -- to be understanding is to rest on the laurels of a virtue when in truth the greater virtue is sympathy, to be just is likewise to rest on the laurels of a virtue when in truth the greater virtue is generosity.

100. Ideas are best planted in solitude and best cultivated in public.

101. The scholar who refuses to be a disputant on the grounds that he answers the arguments of others by stating the truth as he sees it, perpetrates the myth of an intellectually elite class capable of providing dispassionate answers to all our problems, whereas the fact of the matter is that the solution to a social problem is in most instances creatively formulated during the give and take of opinions expressed in a democratic framework, the solution never once existing in the mind of any one individual before the beginning of the discussion.

102. To persecute one for a response you have bred is the substance of cruelty and immorality.

103. It is easier by far to dodge our responsibilities than it is to dodge the consequences of them.

104. Birds shed their feathers to grow better ones.

105. There are techniques for keeping one's self whole in the inhospitable wilderness of modern living but these techniques are painfully difficult to learn in a society that prefers the kind of person who has never examined the meaning of his life against the context in which he lives.

106. It is much simpler to translate from one language to another than from one psychology to another.

107. Because our very own actions motivate others to behave one way or another, we oversimplify wickedness and saintliness when we think a person to be a villain because he has done us a wrong or a saint because he has done us a kindness.

108. Behavior is a function of perception; seeing is behaving.

109. The process of thought, if it could be depicted graphically, would be a crisscross of lines running this way and that, just as it is a maze of verbiage, verbosity, prolixity, and wordiness by a person thinking out loud.

110. Friendship is the shadow of the evening which strengthens with the setting sun of life.

111. The problem common to philosophy, science, and government is to help men translate values into behavioral goals on the basis of individual and group experience, to help them communicate all relevant evidence concerning the nature and desirability of those goals, and to help them obtain the widest possible pursuit of the goals to assure the fulfillment of maximum wants and the denial of agonizing frustration.

112. Attitudes emerge when conflicts among forms of behavior rage within the individual.

113. In his eternal struggle with beauty and reality, the intellectual man of action, when he is wrong, is changeable, and when he is right, tolerable.

114. A society perishes when the things its people believe in are different from the things they do.

115. In theory all would be well with the world if people would only love one another, but in practice not only are other people seldom lovable but we are not very lovable ourselves, thus postulating the notion that life is a game of leapfrog between the players of theory and practice, the progress of the game being determined by whether the players are equally active or one is more active than another.

116. Our fear of evil is usually greater than the evil we fear.

117. Many people do what they do only because they think they will never be found out; for them to be found out results not at all in character reassessment but rather in renewed efforts at more effective concealment.

118. Responsibility brings to light competencies long obscured by indifference.

119. No vice, if pursued, need be without some consequential virtue, for even war, utterly lacking in virtue, breeds virtue -- courage in the cowardly, patience in the restless, sacrifice in the selfish, and dedication in the uncommitted.

120. To admit our mistakes is a way of saying we are wiser now than we were before.

121. Because modern living is now so complex, we feel we must take at least some things on the word of authority of others, but when we do we should recognize it is always at the risk of being taken in, that in matters of great importance it is wisest to verify for ourselves the facts and opinions presented to us by others, and that even in matters of small importance it is best to hold only as tentative the conclusions of so-called authorities.

122. Every society has its own approved form of insanity in which being human is an excuse rather than a privilege.

123. So skillful do we become in rationalizing our behavior that we promulgate as virtues those vices we are unwilling to change.

124. Traditions and customs are sometimes thieves who steal from the future.

125. They who strive to drag everyone and everything, screaming into unrelenting light do indeed touch off sporadic match fires of understanding in their lifetimes; but it is they who quietly and unobtrusively assist others to formulate hypotheses to explore in the realm of their own lifespace that have a profound and lasting effect upon the behavior of their fellows.

126. For men of evil to emerge victorious all that is necessary is for advocates of saintliness to do nothing.

127. The statistician strives to establish the probability that with various elements of a given statistical universe immutable functions do exist while the teacher attempts to substantiate the probability that with a given universe of people improbable things will happen.

128. Recreation is a worthy servant but a vicious master.

129. The innuendoes, falsehoods, and derogations uttered against a man of public responsibility are the scorpions of his existence -- to ignore them is for him to die by their venomous poison; to pursue them is for him to perish from total exhaustion.

130. We must with caution indulge our pride in machines that think and our suspicion of men who do likewise.

131. Those who use language to dominate others and to compel them to their will are infuriated with free responses to their words, while those who use language to stimulate others and to release whatever creative talents they possess are saddened by commonplace acceptance of their statements and elated with innovative responses.

132. Frugalness in some things makes lavishness possible in others.

133. It is the business of philosophy to help men formulate the right questions as well as to question the right answers.

134. People who live differently, think differently.

135. Not until we understand the distinction between knowledge and understanding in ourselves will we see the basic difference between teaching "about" and teaching "within" the affairs of man, for we can know a lot about politics, religion, education, and love but understand little or nothing of them.

136. It helps us not to perfect our means if we confuse our ends.

137. We need to discover something heroic about morality that will motivate men as universally as immorality does, something about morality that enhances the self as much as immorality expends it.

138. Never is the conflict of emotion and reason more miraculously resolved than when we love someone we understand.

139. The forces that drive flowers even through weak, thin, green stems are the actions that attain goals even through confusing, distractive, disruptive obstacles; the blasts of destruction that uproot trees are the explosions of violence that destroy lives.

140. We see our image in all images and hear our own voice in all voices.

141. There are two opposing sets of motives in each of us -- the need to know and the need to defend against threat; to accept one set of motives or another is to develop an open mind or a closed mind, an approach of tolerance or intolerance, a philosophy of experimentalism or dogmatism, an outlook of liberalism or conservatism.

142. Love is a miracle and for this reason it believes in miracles, and because it believes in miracles it works miracles.

143. The greatest misery of man is brought upon him by his false values, by his offering in one way or another too much for things he gets but does not need and too little for things he needs but does not get.

144. To make a person dependent upon another is to degrade him.

145. A new idea is sometimes accepted not because it has more friends than enemies, for usually the opposite is true, but rather because those who oppose it feel some element of unfairness has been inflicted upon those few who espouse it, the merits or demerits of the idea notwithstanding.

146. The creative mind sees what everyone else sees but thinks what no one else thinks.

147. For those in pursuit of basic values the memory is a faithful servant in recollecting the past, guiding the present, and anticipating the future, but for those in pursuit of administrating the palest ink is better than the best memory.

148. We see things not as they are but as we are.

149. When the great questions are asked and a society turns to its learned men for answers, it learns more profoundly than ever before that men who live differently think differently and that for this reason the answers it receives depend upon which of its learned men it asks.

150. Language is both instrument and product, for the words men use not only express their ideas but shape them.

151. To know how to do something correctly and to watch without comment while a person does it incorrectly is exactly the right thing to do as long as the person continues to hypothesize about how to try to do it correctly the next time, but it is exactly the wrong thing to do if the person cannot hypothesize at that point and needs help in doing so, for there is no better guide to attainment than the reconstruction of experience and no worse guide than an experience that arrests growth.

152. People who use people are the loneliest people in the world.

153. Passions are rainstorms that produce the lightning of action; ideas without passion are squalls that spend themselves on a sea of contemplation.

154. Our vision must be such that we can look beyond the stars and dare to gaze upon the face of the earth.

155. A person who has a reason to live -- love for a spouse, a talent to be fulfilled, a commitment to be completed -- can endure any experiential pattern -- pain, hunger, humiliation, torture, fear, anger, injustice.

156. Man must dispose of war or war will dispose of man.

157. The meaning of meaning becomes clearer to us when we study the consequences of sound, for a sound at the wrong time and place is strident noise but at the right time and place is beautiful music.

158. The dedicated person, on the way he travels day by day, finds the goal of his life to be life itself.

159. To seek out the judgments and opinions of others is not necessarily a matter of shifting responsibility to others, but rather a matter of sifting a variety of alternatives to try and to test in attempting to produce a consequence for which one has already accepted responsibility.

160. Where hope is unchanged by experience it is likely that optimism is extravagant.

161. Society defines mental illness and insanity as a medical problem precisely because this definition provides it with more convenient access to those whom it wants to control and weakens the defenses they might otherwise make against its efforts to administer their affairs.

162. In cultures characterized by the pressures of saving time, investments in the art of losing time become psychological imperatives.

163. To regret deeply and to make the most of our regrets is to live afresh and to face subsequent junctures a better person.

164. Change is terrifying only to those who do not expect it.

165. The best way for a person to discover what he ought to do is to find out who and what he is, because the more he knows about his own nature, his deep wishes, his temperament, his constitution, what he seeks and yearns for and what really satisfies him, the more effortless, automatic, and epiphenomenal become his value choices.

166. No pebble in a landslide, no snowflake in an avalanche, no person in an argument, no country in a war ever feels responsible.

167. Education consists of the creative and the recreative responses we make to the upsets that confront us in the ordinary life experience; it is in this sense that a child interrupts his education when he goes to school.

168. Seeing is not believing, but believing is seeing.

169. Societies of all ages have expostulated and preached about the serenity inherent in their particular type of governmental organization, but calmness and composure, dignity and discipline, were with them, as they are with us, the attainment of the individual.

170. A friend rinses out the cup of your spirit and leaves it washed, cleaned, and ready to be freshly filled with hope.

171. The reconstruction of experience makes it possible for one to learn as much from another's vices as from his virtues, to know that a philosopher in his own life need have no more wisdom than a physician have health and still be a man of vision who leaves his mark upon the experience of others, thereby providing new dimensions of significance in their lives.

172. The seeds of our destruction are sown in our anger.

173. As diamonds in their immutable permanence inadequately portray maturing ever-growing love, so, too, do all symbolic artifacts betray their living counterparts.

174. Infringements upon freedom are more likely to occur by silent rather than by revolutionary encroachments.

175. We communicate to all who will listen to our own version of the hellishness of the world, hoping all the while this will gain us respite from our own torments, but such respite comes not from communication but from action, from behavior directed toward removing the cause of the torment, from behavior guided by an anticipation of consequences, and from behavior constructed, reconstructed, and constructed again on the basis of outcomes.

176. There is little to be gained by liberating our spirit but losing our self-control.

177. It is the primary task of the philosopher to unsettle all settled ideas, to rethink the various experiences of man and to help him face succeeding experiences differently.

178. Our bodies resist strange proteins with about the same energy our minds resist new ideas.

179. Those who conceive themselves to be indispensable to a particular pursuit never suffer illness in the course of that pursuit, be they sailors during a gale, doctors during an epidemic, actors during a performance, or whatever.

180. Reality is what we perceive; it is the only reality we can know.

181. If I am to be an instrument of peace, I must sow joy where there is sadness, love where there is hatred, light where there is darkness, pardon where there is injury, hope where there is despair, faith where there is doubt.

182. A thing, organic or otherwise, is its consequences in action: a lady is a woman in whose presence a man is a gentleman.

183. Man is a computer with built-in judgment, discernment, and decision-making that can be mass produced by unskilled labor.

184. Education is most cruelly self-defeating when it is heartlessly irrelevant.

185. The mature are mature because they are cheerful when it is difficult to be cheerful, patient when it is difficult to be patient, tolerant when it is difficult to be tolerant, understanding when it is difficult to be understanding, and forgiving when it is difficult to be forgiving.

186. What a man does makes him what he will become; the baker shapes the bread but the bread also shapes the baker.

187. In our zeal and passion to be happy we sometimes forget that sound mental health is precisely a matter of being unhappy when reality warrants it -- that anyone who is happy all the time is mad.

188. Rape long endured eventually becomes enjoyable.

189. All men, no matter how gregarious, no matter what age, crave for solitude at one time or another, whether their sanctuary be a secret cave made of a blanket thrown over upturned chairs or a safe refuge hidden in the inner recesses of their minds.

190. The shell of personality we create for ourselves identifies the level of our maturity as plainly as the shell of a snail denotes its species.

191. The salvation of man is through love and in love, for even if he be in utter desolation, dismally unable to behave positively, able only to endure abject suffering from moment to moment, he can, through profound contemplation of the one he loves, achieve complete and infinite fulfillment.

192. We are interested in others when they are interested in us.

193. That so few dare to be different from their peers in social, political, economic, and religious circles is a chief danger of our time.

194. Each time we identify something as uninteresting we could enhance our personal growth immeasurably by asking ourselves what defect in us made it so.

195. To understand heroism in its philosophical sense, to view it as a confrontation with a recognized danger in another's behalf, is to

recognize heroism not only on the battlefields of war but in the hazards of every day living -- in the schools, homes, churches, markets, courts, parliaments -- in the total lifespace of man.

196. Hatred is never ended by hatred but by love.

197. We pattern our lives around the stress point of our dynamic equilibrium -- if we strike the point directly, we live purposefully, usefully, and happily; if we go too far over it, we break; if we stay too far under it, we vegetate.

198. The world is too small for anything but brotherhood and too dangerous for anything but the truth.

199. The state of a nation's intellectual and cultural level is determined not by an assessment of the ideas of its leaders but rather the thinking of its multitudes; the fruits of the tree of life come from the soil, up through the trunk, the branches, and the leaves.

200. Students must be taught as if you taught them not.

201. Great ideas are doves that fly about so gently we have difficulty perceiving their quiet stirring of life and hope and wisdom amid the tumult and the babel and the uproar of the multitudes.

202. To gain the respect of his fellows it is wiser for a man to be wronged than to do wrong, to be cheated than to be untrusting.

203. The right to search for truth has inherent in it the obligation not to conceal any part of the truth that has been discovered.

204. Good teachers, like good fishermen, bait the hook to suit the fish.

205. The way a man confronts his lot, the joy and the suffering it entails, is utterly dependent upon the concept he has of himself and the meaning he perceives of his life, be that way one of forsaking his human dignity to live like an animal or one of fulfilling commitments based upon profound moral values.

206. We make a hell of the world when we untrust more power to men than they know how to use.

207. Objects of beauty are simple, plain, and straight in meaning and for this reason they are not *made* beautiful; they are beautiful in terms of meaning -- in terms of consequences in action.

208. Even great leaders cannot lead a society wherever it does not want to go.

209. In the affairs of men, to seek the right of complete unrestricted privacy as a basic human value and to seek the right of untrammeled scientific inquiry is to hunt fish in the woods and fish rabbits in the sea.

210. The one thing more difficult than being shackled by others is not shackling them when the opportunity arises.

211. To commend our fellows for working hard even when they achieve little is not the gracious compliment it at first appears to be, for something more is necessary than hard work, namely, creative thought and behavior -- the formulation, execution, and reconstruction of insights.

212. Boredom now causes more psychological problems than distress.

213. Investigations are not always designed to investigate, but rather to serve those who prefer to stand and wait.

214. Those who are very well liked by others are those who help others to like themselves a little better.

215. If what members of a society do is largely determined by the concepts they have of themselves, and if schools of a society play a major role in developing the concepts of self held by the members of that society, there exists a desperate need to examine the concomitant outcomes fostered by those teachers who assume a student possesses an inherited capacity to learn and for this reason strive day by day to have him master knowledge in terms of that inherited capacity as contrasted with other teachers who assume the capacity to learn is developable and for this reason strive day by day to create in a student the capacity to create.

216. A man without purpose is easy prey to be governed by others to a state of conformism.

217. When your main concern is for money, status, or glory and you meet for the first time a person who cares for none of these things you learn for the first time how poor you are.

218. It is folly for a society to sanctify marriages to survive incompatibilities but to grant divorces for experiencing them.

219. For us to nurture individual differences but to abhor multiple bookkeeping in our ledgers of morality is either to make explicit our denial of the validity of experience or to lay bare the inconsistencies and contradictions of our basic beliefs.

220. Suffering ceases to be suffering as soon as we form an accurate portrayal of it.

221. The argument of the autocrat for his actions is that his subjects are unfit or unqualified to govern themselves; the counter argument of the democrat is that the best way to produce initiative and responsibility is to practice them.

222. The youthful act but are too young to have wisdom; the elderly have wisdom but are too old to act.

223. We tend to look for the most complex explanations to social problems and for the most simplistic solutions to those problems.

224 To survive suffering is to find meaning in the suffering.

225. Throughout the history of man truth has always been thought to be scarce and precious, and for this reason the object of diligent pursuit by scholars, yet the supply of truth for most people all over the world has always been greater than the demand for it.

226. Real fear in time of danger is a goal to action while imaginary fear if not met and overcome is a perpetrator of panic.

227. It is just as harmful to restrain an active, compulsive person from going at his own fast pace as it is to drive a passive, complacent person to work beyond his level of accomplishment.

228. He who has a why for which to live can bear with almost any how.

229. There can be no personal or collective life worth living in a society that does not grant complete assurance of the absence of mental restraint and thoughtful restriction of the absence of physical restraint to its members.

230. The world takes us at our own valuation and hates us not if we hate not ourselves for what we cannot be or cannot do.

231. Those who train rather than educate are certain they know the lessons a child must learn, and they are equally certain the first lesson must be obedience, for if the child first learns the lesson of obedience, the following lessons can be whatever they wish them to be, no matter how inconsequential, irrelevant, immaterial, unnecessary, or uninteresting the subject matter.

232. Shortsighted planning is usually done under the guise of practicality.

233. In the pursuit of goals there is always the infinite capacity for anticipation at the start and infinite capacity for rationalization at the finish.

234. The man of integrity works as hard as he can to be what he ought to be and not at all to disguise what he is.

235. The contingencies of a man's existence sometimes threaten all the values he holds and throw them into doubt; thus a world that no longer recognizes the value of human life and human dignity can destroy a man who does not have a sense of purpose and a sense of commitment by forcing him to give up his feeling of being an individual with a personal mind and an inner freedom that enhances his personal growth and his self respect.

236. The basic needs and hopes of mankind are far more alike than they are different.

237. The strength of the wicked is that they work together even when they hate each other; the weakness of the saintly is that they go their individual ways even when they have common purposes.

238. To be aware of the reasons for your own behavior is as important as understanding the motives of another.

239. To love is to run along the beach without leaving tracks -- to experience the chaotic joy of dashing through stretches of golden sand as well as the excited fulfillment of perceiving beauty through intentional abstinence.

240. There is nothing so unequal as the equal treatment of unequals.

241. Men do not differ so much in the reasons for their behavior as they do in the modes of their behavior, for all men, be they moral or immoral, strive to enhance the me element, the basic motivational force within

them, some striving to do so by taking from their fellows, others by giving to them.

242. It is the business of theory to lead practice, even if beautiful theories are sometimes murdered by brutal gangs of facts.

243. It is always wicked to hold out false hopes and offer fake panaceas to those in desperate need of hope and help.

244. We are not likely to receive profound answers to trivial questions.

245. What a man perceives in his environment is utterly dependent upon his past experiences and upon his concept of himself, so that even if he were always to tell the truth as he saw it and understood it, others would invariably consider him to be a liar.

246. Men are more apt to question what they best understand and more apt to believe what they least understand.

247. Most of us are annoyed daily by some little task that needs doing and when at long last we do it we wonder why we should have endured the annoyance so long when with such little effort we could have removed it.

248. That which does not destroy us, makes us stronger.

249. An immature revolutionary is ready and willing to change the world by militant and destructive force, while a mature revolutionary is willing to change the world on an intellectual and emotional basis.

250. We limit our realization of tomorrow by our doubt of today.

251. Although it is commonly assumed that speaking is easier than writing, the burdens of speaking are by far the greater, for in the case of speaking it is the speaker who must take responsibility for selecting the time, the place, and the manner in which the spoken word is consumed, whereas in writing it is the reader, not the writer, who must take this responsibility in the consumption of the written word.

252. Man knows his fellows only in himself.

253. Evil is a groping toward good, the trial and error, the rethinking of experience, by which we move toward basic goals.

254. A great idea is the small fruit of the tree of life.

255. The sensitive, compassionate teacher is less concerned with the failure of a student in a given activity than he is with the impact of the failure upon the student's concept of himself, for it is one thing for a student to learn wisdom from failure, for him to learn to reconstruct his experience of failure with a view toward reaching a goal, but it is quite another for him to learn to be content with his failure.

256. Self love is the spring of hope and purpose.

257. Because preparation for life is based upon an assumption of prior knowledge of events that seldom if ever come to pass we should use the days of our lives not for preparing for life but rather for living abundantly and contingently.

258. Creativity is the art of seeing things invisible and answering things unanswerable.

259. Be it a blessing or a curse, it is nevertheless an incontrovertible fact that people cannot remain actively sympathetic forever, that early concern and sympathy, little by little, give way in most people to indifference or even amusement.

260. An idea, person, thing, or whatever means its consequences in action.

261. Creative people are easy to lead and impossible to enslave, for leadership is nothing more than the stimulative release of the creative talent of the members of the group and enslavement the noncreative response to an act of restraint and restriction.

261. We must learn what no one knew yesterday, what no one knows yet, and what we must know tomorrow.

262. In friendship the communicating of our grief makes the grief less, and the communicating of our pleasure makes the pleasure more.

263. Strength lies in the acceptance of failure.

264. Those who master the art of empathy are compassionate not only with respect to the profound concerns of life -- sickness and health, sorrow and joy, suffering and ease -- but also with small acts of attention which manifest themselves with tender and affectionate looks and expressions.

265.. He who grasps details and shapes visions is both slave and dreamer, follower and leader.

266. Lies trap us and make us less free than those who fear not to be undisguised; the truth frees us and gives us more choices and opportunities than those who cannot be trusted.

267. The empathic man shares the actions and passions of his times.

268. Because conflict is a vital force inherent in any viable situation concerned with basic changes in behavior, the important task at hand in that situation is not avoidance of conflict but rather successful management of it.

269. One is free to choose from alternative courses of action but from the consequences of one's action there is never any freedom or escape.

270. Is becomes the same as ought, fact becomes the same as value, when what man ought to be on an extrinsic, arbitrary, a priori, perfectionistic, and unrealistic basis is equivalent to what man ought to be on an intrinsic, fulfilled, organistic, painless, and realistic basis.

271. When we win with intolerance our victories destroy us.

272. It is a habit or rulers and of ruling classes to ignore discontent as long as possible and then to declare that if it exists it is a conspiracy.

273. When the bait of appearance masks the hook of reality, the mysterious fish of life is never caught.

274. Meaning, not truth, consequences, not rules are the mainsprings of the timepiece of moral behavior; except in terms of meanings and consequences, discovering the basic lie, the pet illusion, that makes life possible, and then fostering it, is no more defensible or indefensible than discovering the hypocrisies of the heart, the defilers of the mind, and the desiccators of the spirit and then dragging them into the unrelenting light of day for all to scorn.

275. Those who cannot remember the past are condemned to repeat it.

276. A politician wants allies even if they happen to be on his side for the wrong reasons, while a statesman considers such allies to be frustrating, infuriating, and embarrassing.

277. Political instructions are simply guises by which men seek to insure their particular plot of ground.

278. The risks of life, although they be forever with us, do not make imperative the quest for a sheltered existence; the shipwrecked sailor bids us set sail because he knows many more ships than not weather the gale, and distant ports are never reached by those who insist upon certainty in all they do.

279. Virtue is its own reward; the reward of a thing well done is to have done it.

280. Humor is man's most effective weapon in his fight for self preservation, for humor, more than anything else, can provide one with the aloofness and the ability he needs to rise above any situation, no matter how horrendous, foul, or inhumane it is.

281. Pathological dissenters are at their unhappiest when their ideas are accepted by those whom they have railed against.

282. To help people the most we might do better to correct our own faults rather than to tell them how to correct theirs.

283. A man is compelled to try to capture and study the vision he has of himself, and then compelled to make it grow or let it go -- to make it grow if the cumulative magic of experience opens vistas for him, to let it go if the painful cancer of arrestment leaves him hopeless.

284. To be educated is to understand the rival philosophies of life as the history of man thinking has developed them.

285. Emotion is the wind that fills your sails and propels you, but thought is the helmsman who makes you do what you have to do, when it ought to be done, whether you like it or not.

286. Music is the pill you swallow to dream the impossible dream.

287. It is the paradox of man that he must give to get -- that he must give love to be loved, that he must give comfort to be comforted, that he must give sustenance to be sustained.

288. Books are our most accessible routes to the carefully structured thoughts of man throughout the ages.

289. An immodest person sometimes appears to be modest because he steadfastly rejects praise, when in reality he does not want to be obligated to anyone, not even for a compliment, whereas the modest person

sometimes appears to be immodest because he willingly accepts praise, thinking this to be a way of strengthening the bonds of commitment he has to his fellows.

290. Thinking is the great enemy of perfection.

291. The development of individuality and integrity begins when a man first learns he cannot be all things to all men, nor all things even to himself.

292. The wise man thinks like a man of action and acts like a man of thought.

293. If we are to make reform in education possible, we will need to set aside our preconceived notions about the substance of educational programs and our prior commitments to ways of organizing those educational programs; instead, we will need to formulate with students goals that identify what they would be willing to do and able to do, in an observable way, and we will need to use the most effective means available to attain those goals.

294. To love and to be loved is the greatest happiness of life.

295. To scorn the mundane and to shun the profound is for us to encourage poor plumbing and tolerate shoddy philosophy -- to have neither pipes nor theories that will hold water.

296. The problems of men are best understood by those who build sanctuaries of anonymity amongst the multitudes.

297. He who uses words for the purpose of telling a deliberate lie corrupts his morals but not his intellect or his language, whereas he who uses words for any purpose for which truth is irrelevant corrupts not only his morals but his intellect and language as well.

298. The light of friendship is plainest when all around is dark.

299. One who has seen the wretched consequences of stultifying arrestment of growth in a fellow human being, be it in an area of mundane or profound endeavor, will with caution indulge the supposition that it is better to have loved and lost than never to have loved at all.

300. Change produces revolutions before revolutions add to and institutionalize change.

301. Ideas and attitudes exist in a coherent system that propels us in the direction of rejecting any new information that does not fit into that system.

302. Life has no other blessing like that of profound friendship.

303. The wide disparity between our official and unofficial, formal and informal versions of favorite people and favorite stories is reason enough for us to suspect there exists a bottomless gulf between what we say we want and what we really want, between what we ostensibly value and what we secretly desire.

304. To be a man is to matter to someone else or to some calling or cause bigger than one's self.

305. While the charlatan is loved and revered for making people think they are thinking, the scholar is hated and rejected for really making them do so.

306. The prejudices of men forge their shackles.

307. Attitudes of youth emerge or change when conflicting psychological and philosophical forces rage within them; it is the main task of concerned adults to prevent the wounds caused by the conflict from becoming too deep and too lasting.

308. Of the will to meaning, the will to pleasure, and the will to power, the will to meaning holds greatest promise to enhance the growth of man.

309. In resolving the issues of their times, men are disposed to contrive diametrically opposed alternatives on a linear basis, conceding in their more tolerant moods the fallacy of the excluded middle, but in point of fact issues do not always lend themselves to linear treatment, and the most promising alternative to pursue is sometimes neither black, white, nor a shade of gray; thus men inclined to choose between evils might well change their plight by postulating new alternatives within an entirely different frame of reference.

310. Achievers strive to obtain knowledge while learners strive to develop imagination.

311. Aggressive societies are malfunctioning machines in which wants and satisfactions of people are out of gear.

312. We dance to the music we hear, no matter how discordant or harmonious it is to others.

313. Forgiveness is easier for the unperceptive than for the perceptive: one whose sense of justice is less developed than his sense of timing finds it easier to forgive another for doing the wrong thing than to forgive him for attempting to do the right thing at the wrong time.

314. Rudeness is a weak man's imitation of strength.

315. We must endeavor to leave to intelligence the work of intelligence and to morality the work of morality -- to use intelligence to solve our problems and morality to keep us from running away from them.

316. Where law ends tyranny begins.

317. Art is truth that masquerades as deception.

318. The news service of the weak is rumor.

319. The weak growl but never bite.

320. Man masters nature not by force but by understanding.

321. To be interesting, we must be interested.

322. Perceiving is behaving.

323. The bee fertilizes the flower it robs.

324. Shallowness revels in the rhetoric of conclusions, profundity in the experience of inquiry.

325. A society to perpetuate itself must make it possible for all its members to share the social intelligence available to it, just as it must make it possible for those members to make appropriate use of all the social intelligence that is at hand to use.

326. The greatest of all faults is to be aware of none.

327. Because universities pursue with scholarly zeal a monotonous regimen which they refuse to adjust to the individual differences of their students, they produce a few great men for whom the regimen is appropriate while the multitudes for whom it is inappropriate rot in their boredom.

328. The rigid mind develops a taxonomy of behaviors, the flexible mind a taxonomy of tasks.

329. A man scorned and despised in his lifetime for doing what is courageous and right is honored and revered in his death.

330. To old generations every new generation is a fresh invasion of savages.

331. Teaching is the formulation of goals, the implementation of methods to achieve those goals, and the appraisal of the results: it is for this reason that the teacher turns to philosophy to learn how to formulate goals so that his teaching is centered in pupil behavior, to psychology to learn the principles of learning and the nature of individuals so that his teaching can capitalize upon the most effective methods and materials available, and to evaluation to learn how to identify the outcomes of education so that his teaching can utilize appraisal techniques with accuracy and understanding.

332. The cultural mills of man grind slowly and their grist is exceedingly small.

333. The politician's art, like the actor's, is to make things seem what they are not; the brutal realities of everyday living do not encourage the willing suspension of disbelief forever.

334. Not to be overcome by evil is to overcome evil with good.

335. For the insensitive, alternatives are extreme and twofold -- black or white, all or none, moral or immoral; for the sensitive, they are varied and multifold -- from black through gray to white, from all through some to none, from moral to amoral to immoral.

336. A culture perishes unless the destroyers of the old seek also to be creators of the new.

337. People of wisdom and ability emerge not from backgrounds of ease that include frequent doses of knowledge, no matter how anxiously administered, but rather from backgrounds of adversity that include assiduous rethinking of experience, calculated to meet each succeeding difficulty in a different, in a better way.

338. Freedom can never be harmful unless it is available only to the few.

339. What we build into our own structure as being possible, necessary, and desirable serves as a filter for our observations so that no one is to himself what he is to others.

340. Those who know the truth are not so valuable to a society as those who love it.

341. If we are to resolve the contradiction of preaching about the virtues of labor and promoting the marvels of labor-saving devices, we will need to pursue with renewed vigor the values of novelty, curiosity, variation, recreation, adventure, growth and creativity as opposed to monotony, routine, and drudgery.

342. The root of avarice is conditioned by the soil of circumstance.

343. The greater one's power, the more insufficient it seems, simply because the demands made upon it grow increasingly greater until in point of fact the power itself is exhausted.

344. To make and follow maps of territories that do not exist is the greatest folly of man.

345. To choose one's attitude in any circumstances, no matter how terrible the physical and psychological conditions of those circumstances, is a basic freedom of man that can never be taken away.

346. A man without friends is a man without enemies.

347. When a society stresses that people ought to be happy and that unhappiness is a symptom of maladjustment, it fosters an immoral set of values, the consequences of which are that members of that society who are incurable sufferers, who are unavoidably unhappy in their suffering, increase their unhappiness about being unhappy, when in point of fact they could be proud of their suffering, perceiving it as an ennolding experience, not a degrading one, one of which they should be ashamed.

348. Connoisseurs of garbage soon start recommending slightly superior garbage as if it were good.

349. The prejudiced person confronts each new situation seeking firsthand confirmation of his previously held opinions.

350. What happens in us is of greater consequence than what happens to us.

351. He who is free to question the shibboleths of current idolatries, to overcome the jeremiads of dolorous doom, and to know the virtues of inner strength, is a man free to work out his own destiny.

352. Only those who believe in great things are able to make others believe them.

353. Because success would leave him psychically bereft, the man with a vested emotional interest in protest does not want his goals to be realized.

354. Principle is the rock; taste is the current.

355. Respect for adults by children is developed through intrinsic, not extrinsic, motivation -- the more children are forbidden to be disrespectful, the more likely they are to be so; the more adults do to merit the respect of children, the more likely they are to obtain it.

356. Genius is little more than the faculty of perceiving in an unhabitual way.

357. If it be true that schools reflect the society and culture in which they exist, it is a sad commentary upon our times that students in colleges of agriculture devote more time to studying the growth and development of animals than students in colleges of education devote to studying the growth and development of people.

358. Growth, not perfection, is inherent in nature.

359. There is a reciprocal relationship between love and laughter, for to be able to love someone is to be able to laugh at him, and not to be able to laugh at him is not to be able to love him.

360. The problems of men, the search for their cause, and the quest for their solution are like moths ever caught by the light of philosophy.

361. There is no substitute for individual intelligence, for common sense, expressed as it is in the common sayings of the multitudes, is a bundle of inconsist[illegible] and contradictions, burdening us with dicta to be both cooperative and competitive, humble and proud, eloquent and silent, synonymous and antonymous, militant and peaceful, quick and slow, all within the trappings of ponderous and pontificial verbiage created to make us virtuous.

362. Coercion captures man but freedom captivates him.

363. It is the essence of social reform to rescue people without rebuilding lives, to assist rethinking without uprooting beliefs, to frame options without forcing decisions.

364. To develop no opinions of our own, to depend upon the opinions of others, is to live in self-imposed slavery.

365. The good and evil men do should live after them -- the good to be sustained in the promise of its profound results and beneficial outcomes, the evil to be reconstructed in the light of its past consequences and future possibilities.

366. Intelligence without emotion is a hook without bait.

367. It is not paradoxical to believe that the self-made man in his inner and outer life depends on the labors of other men, living and dead, for man is self-made in the sense that he views the works and ideas of others only as hypotheses to be substantiated or verified in his own experience.

368. A man cannot prevent people from thinking him a fool merely by making it impossible for them to make their thoughts known.

369. There is more virtue in reconstructing our various experiences, thus becoming superior to our former selves, than there is in doing nothing, even if we are already superior to other men.

370. Empathy is the ability to live in someone else's world.

371. Man the achiever is extrinsically motivated, his purpose being framed by others, his award for the achievement of the purpose being granted by others, whereas man the learner is intrinsically motivated, his purpose being structured by him alone in the context of his own experience, the attainment of his purpose being its own reward.

372. The virtue of recreation is diversion not relaxation, for one hardly relaxes when he recreates.

373. An economy that sells a consumer to a product rather than a product to a consumer is an economy that degrades customers rather than improves merchandise.

374. No bird flies too high if he flies with his own wings.

375. We praise those who have the courage of their convictions, sometimes even when they are bigots and fanatics, but we must learn to admire those who have the courage to subject their deep and abiding convictions to reexamination and reconstruction as relevant contingencies develop.

376. We develop increasingly more fear in those over whom we gain increasingly more control.

377. No experience, no matter how painful or dreadful, is excuse enough for a person to cut off his life so long as he can know the joy of helping his fellows and in turn being helped by them, but when all such reciprocation is over and one is assured of imminent death, it would seem to be one of the most basic and simple of human rights to choose a quick and dignified death in place of a slow and horrible one.

378. To invest in children is to make money immortal.

379. We know a lot about a man if we know his friends and his enemies, just as we do if we know what makes him happy or sad, pleased or displeased, calm or irate.

380. The unique opportunity of man lies in the way in which he bears his suffering.

381. For a man to try to give people what they need but do not want is for him to get burned at the stake and to have his remains buried in potter's field, but for him to give the world what it wants whether it needs it or not is for him to gain immortal esteem and to have his remains become sacred relics.

382. It is easier to build a boy than to repair a man.

383. We shall have built the basic foundation for freedom from fear and freedom from want when every man has a sense of dignity not gained at the expense of others.

384. Having been is a form of being; experiences built into our structure in by-gone times are what we are now.

385. All we have to do to find out whether we have an idea of the distinctive function of a university is to ask ourselves whether there is anything imaginable that would seem inappropriate in an American institution of higher learning.

386. If the bell of intolerance tolls for one, it tolls for all.

387. There is among the democracies of the world a desperate need for instruments capable not only of counting votes but of weighing them, of identifying meanings inherent in votes so that those meanings might serve as guides to conduct for those elected to implement the policies established by the voters themselves.

388. All life can have meaning, even suffering and dying, privation and death.

389. Growth begets growth in the culture of a society when the reconstructed experiences of those who have perished add their point of light in the sky of the living.

390. Love gives a feeling of inward tranquility which wealth is powerless to bestow.

391. The basic need of the day is to identify the behaviors required of men to implement the concept of government of the people, by the people, and for the people -- to make clear the distinctive behaviors required of legislators in the shaping of policy, the distinctive behaviors of administrators in implementing those policies, the distinctive behaviors of adjudicators in judging the rights and duties of disputants, and the distinctive behaviors of citizens in fulfilling their commitments to each other.

392. Students should not only be educated by doing but also, and just as importantly, for doing.

393. While peasant or poet may state a truth it is the task of science to define it, to prove it, disprove it, to modify it, and to make its conclusions both available and understandable to the society of which it is a part.

394. Gushing love is disgusting to all but those upon whom it is bestowed.

395. Every species of good does not always triumph in the lifetime of the one who creates it, but if this be not the century of the wise man who creates the good many others indeed will be.

396. What we expect from life is less motivational than what life expects from us.

397. We now know more about the surface of the moon than we know about the problems of the people who inhabit the earth, two thirds of whom live in temporary huts, cannot read and write, are plagued by disease, labor all the waking hours of their day, work on land they do not own, and have families which are always hungry.

398. It is when men know not what to trust that they trust they know not what.

399. Those who stand by a friend when he is right but not when he is wrong are more dedicated to a thing, a value system, than they are to a person, a friend.

400. It is as much the task of education to raise our standards of living as it is to raise our standards for living.

401. A response impossible to change is a dangerous response to acquire, for a man is never more clearly the victim of a thing than when he becomes the instrument of it -- the alcoholic being the instrument of liquor, the addict being the instrument of dope, the gambler being the instrument of the bet, the pervert being the instrument of the perversion.

402. Our problems, when they are solved, are simple.

403. He who is afflicted with the terror of rejection, he who most fears placing his trust in someone only to have that trust betrayed, discards others before they can discard him.

404. It is more economical and in the long run more effective to educate a man than to tyrannize him.

405. The world is neither civilized as long as people anywhere in it do work that can be done by beasts of burden nor humane as long as people anywhere in it do work that can be done by machines.

406. What we are prevails in the light of day as well as the dark of night.

407. That behavior called problem behavior of the so-called mentally ill, neurotic or psychotic, is more a problem to the people who complain about it than it is to the individual who is said to have the problem.

408. All of mankind has no more right to silence one person than that one person has to silence all of mankind.

409. There is a high negative correlation between judgment and prejudice: when judgment is weak, prejudice is strong; when prejudice is weak, judgment is strong.

410. Intelligence is an earned increment, ignorance a voluntary misfortune.

411. The electricist dares to venture into the unknown and climb the long steep path to knowledge without the crutch of a theory.

412. The perceptive person evaluates his behavior not only in terms of what he has done but what he considers himself capable of doing.

413. Humiliation, fear, anger, hardship, deprivation, injustice, and catastrophe are rendered tolerable by those who have clear and meaningful images of commitment and purpose.

414. The most precious concomitant outcome of learning is enthusiasm.

415. In the modern university the professor is much more a part of a bureaucracy than he is a true lover of wisdom.

416. It should be the basic human commitment of every teacher of children, youth, and adults to make of individuality a universal experience.

417. To have Victorian love without sex or modern sex without love is like having ships without seas or seas without ships, insights without action or action without insights, food without seasoning or seasoning without food.

418. To our own peril we cut what we should untie.

419. It is no more possible to reason with men who are spilling each other's blood in mortal combat than it is to reason with mad dogs.

420. The rock that blocks the path of a person without a destination is a stepping stone in the path of one with a destination.

421. Our modern media of communication make it possible for all the people of the world to be entertained at the same time, but quite impossible for them to relieve their loneliness no matter how long the time.

422. Personal dignity is not diminished by the scorn or indifference of others.

423. To know what you prefer, instead of meekly saying yes to what those about you tell you you ought to prefer, is to enhance and foster the dignity and respect you need to be able to live with yourself.

424. Our doubts are precursors to the beginning of wisdom but they are also traitors who deter us from our goals.

425. Although we have abolished from our land the religious intolerance under which mankind so long bled and suffered we have gained very little because we have replaced it with political intolerance just as despotic and wicked.

426. A society perishes when its people live without working or work without living.

427. When we grant them freedom to create, we learn much about the thoughts and emotions of children from their drawings; when we teach them to draw, we obtain from them only a reflection of our own thoughts and emotions.

428. Books are easily accessible and carefully created mosaics of men's thoughts.

429. Not only is man a forbidable beast of prey, but he is one who preys methodically and systematically upon his own species.

430. The surest way to make a course of action final is to give no reasons for it.

431. So much more powerful is intrinsic over extrinsic motivation that he who chooses an occupation on the basis of emotional involvement, over the long haul, reaps greater financial gain than one who in the beginning made this his most important criterion for job placement.

432. It is at once disturbing and reassuring to know that every absurdity has its champion to defend it.

433. When any institution is not working as well as it should, it is important to determine whether the problem is "can not" or "will not."

434. Habit is the best of servants and the worst of masters.

435. There is a sharp distinction between public service and partisanship, the one requiring wholes of meaning which lead to basic, relevant, connections, the other isolated particulars which make for fragmented, contradictory actions.

436. In teaching the young it is as important to forget as it is to remember.

437. How we implement the accumulated wisdom of our time might be more harmful than all the mistakes we make because we have not yet perfected our modes of thought and methods of inquiry.

438. To be prejudiced is to play the game of life with loaded dice.

439. It is possible for free governments to commit more flagrant acts of tyranny than the most despotic governments ever known.

440. We need less emphasis on how to stay young and more on how to grow mature.

441. Forgetting is a tool we employ to discombobulate things no longer useful to us in the pursuit of our goals, while remembering is a tool we use to make available for immediate use those things that serve us well as means to the ends we seek.

442. Truth is stranger than fiction only because it is not required to be credible.

443. Love is the climate in which all living things flourish, and sometimes a single touch of a hand can create an atmosphere of affection and understanding that goes far deeper than words in enhancing it.

444. Aggrandizement is the chain by which man is held in the prison of folly.

445. As beauty is in the eye of the beholder, so judgment of good or evil is in the mind of the observer, largely determined by his perceptions of what is necessary, possible, and desirable.

446. Bad government is tolerated; good government is achieved.

447. Man lives in a state of complacency when one action serves to begin another and one emotion leads to the next; but when an action is hindered and an emotion is blocked, ideas appear, thus making likely a change of some segment of man's life space.

448. Some men are cruel, greedy, and stupid, but man is kind, generous, and intelligent.

449. Our bias toward quantity rather than quality is never more evident than when we measure life in terms of years rather than deeds.

450. Silence is golden only because you don't have to explain what you do not say.

451. To weave the slender threads of a broken life into a pattern of meaning and responsibility, the wise man begins by determining why he does not commit suicide.

452. Probably no man completely escapes doing foolish things; the mischief is repeating them without understanding their consequences.

453. A society committed to a pluralism of ideas is a society that encourages its citizens to become all they are capable of becoming and to cultivate their individual propensities whatever they might be.

454. Our strength is sometimes the weakness we are too proud to show.

455. Survival in the modern day becomes increasingly more difficult as more and more of the work of the world is directed toward making things appear to be what they are not.

456. Because behavior is learned, we grow more affectionate by showing more affection than we feel.

457. Men who say they have no theory or philosophy are controlled by prejudice; if they were to make clear to themselves and to their fellows the basic assumptions and postulates upon which their actions are founded they would indeed have a theory or philosophy.

458. Happiness breeds complacency; sporadic joy enhances growth.

459. To be yourself in a world which is doing its best day and night to make you like everybody else is to fight the hardest battle anyone can fight.

460. Life is a tragedy for those who feel, a comedy for those who think, and a miracle for those who do both.

461. Differences between social systems are important only insofar as they are instrumental in affecting distinctive culture outcomes; every distinctively different society grows its own forms of art, language, music, philosophy, religion, and science.

462. Social grace requires that we be astonished but never astonish.

463. In an experimental society, as contrasted with a dogmatic one, a person cannot avoid criticism by doing nothing, saying nothing, and thinking nothing.

464. Any man with passion is more eloquent than the most sophisticated man without it.

465. What people perceive is not what exists but what they believe exists; they do not keep in step with each other because the drum-beat they hear is different for each of them.

466. Heated arguments are stopped by dropping cold facts upon them.

467. Social problems are capable of being solved only to the degree that we develop emotional satisfaction in employing the method of collecting data, forming hypotheses, and testing them in action.

468. If ever teachers despair in loving children for what they are today, they can rejoice in loving them for what they will be tomorrow.

469. In a technological era the power of the so-called expert is often beyond his limited knowledge.

470. Ideas, not bombs, shake the world.

471. Discipline is the pursuit of a goal, no matter what the deterrents to its attainment, be they elements of hardship -- difficulty, confusion, distraction, or of complacence -- ease, order, direction.

472. He alone has energy who controls it by judgment and conquers the forces that would deprive him of it.

473. When our critics become more and more numerous, all of us tend to withdraw as we determinedly pursue our values; in desperation we seek the companionship of those who believe in us and do not hesitate to tell us so.

474. Individuals cannot make you feel inferior without your consent.

475. Commitment makes it possible for us to suffer stupidity, ingratitude, and inappreciation without succumbing to them in discouragement and defeat.

476. There is nothing more irrelevant than for teachers to provide answers for questions students do not ask.

477. The happiness or misery of a person depends more upon his attitude toward life, his sense of commitment or lack of it to his fellows, to his values, and to his goals, than upon the intricasies of his immediate circumstances.

478. To ask whether you can help is something you need to ask more of yourself than you do of others.

479. The basic purpose of a book is to help a reader formulate hypotheses for him to try in meeting the demands of his own life situation.

480. The most unexpected event in a man's life is old age.

481. Science -- pure or applied, physical or social -- is a method of observation undeterred by consequence, free of compromise, unfettered by desire, and unhampered by prejudice.

482. A man who would rather be doing something other than that which he is doing, is never less at leisure and never more at work.

483. The face a man wears at a given moment is a reflection of those individuals in whose presence he happens to be.

484. It is the essence of wisdom and the epitome of grace to think you might be mistaken.

485. It is easier to combat a whole lie maliciously and scandalously promulgated than a part of the truth so presented and emphasized as to throw the other parts out of perspective.

486. Consuming happiness without producing it, like consuming wealth without producing it, is disregarding the future as if it were the present.

487. It is necessary and noble for us to grapple with oppression as soon as we observe it, lest it become all pervasive by acquiring a cumulative momentum of success.

488. A boy becomes a man when a man is needed.

489. In modern society slavery exists in a multiplicity of forms, not the least of which involves an individual or a group setting up bounds for the development of the personality of others.

490. We congratulate adults for their youthfulness when we should be commiserating them for their immaturity.

491. For the complacent child the work of the teacher is the steady dripping that wears away the stone; for the intense child it is the thunderbolt that cleaves the stone.

492. Goodness inspires; brilliance interests; beauty fascinates; but sympathy captivates.

493. Life involves taking responsibility for the solution of problems constantly thrust upon us, the problems being distinctly real and specific, decisively different and unique for each of us.

494. The only true measure of the potential of a man is what he does when he is fully committed and dedicated to doing it.

495. If all mankind were to say a foolish thing, it would still be a foolish thing, for the wisdom or folly of ideas is not determined by numbers of votes but rather consequences in action.

496. Those who buy what they do not want soon want what they cannot buy.

497. When we are inclined to judge others harshly we should perhaps ask ourselves whether in a similar situation we would not have done the same as they.

498. Those affected by a policy should share in the shaping of that policy.

499. Those who hold fast to commitments live bravely and faithfully and cheerfully; a sense of commitment is a sine non qua of a sense of fulfillment.

500. Home, in one form or another, for man or for animal, is the great object of life.

501. It is a peculiar characteristic of thinkers that they shake all or a part of an apparently stable world, and that once they shake it, it never emerges quite the same.

502. What sometimes appears to be firm resignation is quiet desperation, for desperation is hopelessness with or without a tongue.

503. It is a mark of gentility to be able to tell a person he is wrong without drowning him in the black waters of humiliation.

504. He is not so who does not think himself so; he cannot do who does not think he can do.

505. Necessity is more a matter of philosophical value than of scientific fact, for necessity when it is the argument of the tyrant and the creed of the slave is a folly to the statesman and a fraud to the free man.

506. When consequences are theirs to observe, children sometimes learn more from our vices than from our virtues.

507. Answering an antagonist before understanding him is like setting the sails before determining which way the wind blows.

508. Knowledge advances along a broken front, sometimes by steps, sometimes by leaps.

509. It is the task of education to help people to translate thought into action, to teach them to know what they do not know as well as to behave as they do not behave.

510. The man of humility can forgive without placing a bridle of forgiveness on the forgiven.

511. The social niceties that keep us from devouring one another in public do not keep us from nibbling at each other elsewhere.

512. The aphorist has the skill to compress a maximum of thought into a minimum of words.

513. Our learned hypostatizations betray us: there is no such thing as a sum of suffering, for no one suffers it; there is no such thing as an average debt, for no one owes it; there is no such thing as a perfect life, for no one lives it.

514. It is one thing to dream so as to run away from life; it is quite another to dream so as to give life direction and meaning.

515. Although we do not know quite what we want for ourselves, we must be wary of all who seem to know exactly what they want from us.

516. Forgiveness is the perfume a trampled flower casts back upon the foot that crushes it.

517. A man does not have an adequate solution to a problem until he has an understanding of the consequences, both concomitant and direct, of the alternative solutions to that problem.

518. He who is so sure that he knows and that you do not, feels no restraint in using any dubious or dishonest means to discredit your opinion.

519. The task is light when many share the toil; it is lighter still when the many share a deep commitment to complete it.

520. A great leader never forgets he is one with those he leads.

521. We expand our concept of friendship when we perceive friends to be those who enhance each other's growth, for those who enhance our growth sometimes love us, ignore us, or hate us.

522. To admit our faults to our friends is modesty but to proclaim them to the world is pride.

523. Without free speech it is not possible to find the truth, nor is it, under those circumstances, possible to use it even if it is already found.

524. Blood and steel make poor cement to unite divided people.

525. So close is the relationship between the condition of body and the state of mind of man that the sudden loss of purpose or commitment can have a deadly effect upon him.

526. It is unwise as well as unproductive to argue with the crow because he has not come by way of the mule path.

527. Concomitant outcomes change the nature of victory or defeat, sometimes making it more advantageous for one to lose than to win.

528. Men do not stumble over mountains; they stumble over molehills.

529. To preserve those rights used by a minority to become a majority is the most difficult responsibility of all for that majority.

530. So great are the powers of rationalization in man that no act, no matter how wicked, is ever thought to be wicked by the one who commits it.

531. Growth begets more growth: experience generates experience: thus, achievement is only one phase of achieving, and fulfillment one aspect of fulfilling.

532. To kill a man's dreams is to make him a slave to whatever exists.

533. It is a paradox of human affairs that a man extends rather than narrows his concept of himself when he establishes a cause bigger than he is.

534. Worry is a rocking chair that gives you something to do but never gets you anywhere.

535. One who learns by perceiving consequences in action, learns as much from a man's vices as from his virtues.

536. Tolerance is the hospitality shown to ideas by the mind.

537. To abstain from vice is one thing, not to desire it is another, to want to be virtuous is still another, but to do virtuous things is most important of all.

538. The ideal student learns as if he were to live forever and lives as if he were to die tomorrow.

539. The curriculum of the school must ever be process, for both man and his environment are structures of unfolding and evolving processes.

540. Man exerts his influence upon others either by pushing down or pulling up.

541. Love transforms the perceptions of man, making light that which is heavy, smooth that which is rough, surmountable that which is arduous, easy that which is burdensome.

542. It is the paradox of men that the stupid among them are always cocksure and the intelligent are full of doubt.

543. Thinking and caring produce problems but these problems are easier to solve than those which arise from prejudice and indifference.

544. The first lesson of philosophy is that the world spins in the orbit of me.

545. When we learn to live every day of our lives without hurting anybody, the world will experience a revolution the like of which it has never experienced before.

546. A referent never has one irrevocable meaning: the same weather that sours milk, sweetens apples.

547. Man loquacious knows the answer even before he understands the question; man thinking reconstructs an answer even to a commonplace question.

548. Leadership is the art of getting things done by people who breathe after their own fashion.

549. Those who understand the realm of silence beyond the grave have reason enough to express their gratitude or admiration to the living for deeds well done.

550. The economic law of supply and demand means that people will buy anything that is one to a customer.

551. A decadent society is one in which none but the status leaders count for anything, a society in which enterprise gains no rewards and thrift no privileges.

552. The greatest temptations to lie come from those who do not understand you.

553. One who believes himself to be precious in the eyes of another, no matter how torn with strife his days, lives his life with dignity, grace, and charm.

554. The problems of men consist of the structural steel most instrumental in the building of men.

555. Those who seek happiness never find it, for happiness is a serendipitous outcome for individuals deeply committed to the pursuit of basic human values.

556. People find it easier to fight for their principles than to implement them.

557. To be intelligent is to behave in terms of anticipated consequences: to gain the insights of a lifetime but not behave in terms of them is to labor in the fields but never sow.

558. Some people want to homogenize a culture -- art, science, philosophy, and all; others prefer to see the cream rise.

559. To rationalize is to hide the real reasons and to cite good reasons for engaging in a cause of action -- to do something without feeling guilty.

560. Seldom is harm ever committed without the conviction of rightness.

561. Those who willingly give up some aspect of freedom, no matter how small, to obtain some temporary aspect of safety, are the easy prey of the tyrant who eventually leaves them with no freedom and no safety.

562. A person in the right can afford to keep his temper; a person in the wrong cannot afford to lose it.

563. Things are the measure of all men in an acquisitive society, yet the desolation of people comes not from lack of possession but from dearth of purpose.

564. Suffering ennobles or destroys, depending upon the concept of self held by the sufferer.

565. Not to know but to think you do is the crux of ignorance; not to know but to pretend you do is the epitome of arrogance; but not to know and to know you do not is the beginning of wisdom.

566. A person begins to mature when his mirrors turn into windows, when he begins to look outward instead of inward.

567. It is not the function of a government to bestow happiness upon men, but rather to make it possible for men in their own way to obtain happiness for themselves.

568. An angry man never does what he thinks you want.

569. We can no more measure the outcomes of modern education with old-fashioned instruments than we can measure thermodynamic function with the touch and taste method.

570. The obviously dangerous things are safe; it is the not so obviously dangerous things that cause us trouble.

571. Modern man -- restive, fragmented, skeptical -- has been conditioned to a hollow art, one that emphasizes form over referent, creation over meaning.

572. Open enmity loses much of its force and danger in its openness.

573. Perpetrating a falsehood is harmful not so much because the immediate consequences are dastardly but more because the perpetrator eventually believes his own falsehoods.

574. It is a paradox of human affairs that those who enjoy their work the most receive the most remuneration for it.

575. Commitment -- be it to one's fellows, to one's friends, or to one's beloved -- brings an indefinable beauty even to the plainest of people.

576. A virtue dependent upon ignorance is worthless.

577. Formal education is the rethinking and restructuring of our experience so as to enhance our meaning of past and present experience and increase our ability to direct subsequent experience.

578. Status, like sunburn, has not one beneficial outcome except an illusory and deceptive appearance of well-being.

579. Men and nations can develop whatever pleasures they wish, but they do so at their own peril if they do not recognize that it is the function of thought to direct pleasure.

580. The good life is guided by an anticipation of consequences and inspired by the promise of love.

581. In an age with unexcelled artifacts of shelter, food, communication, and transportation there exist problems of economics, politics, religion, race, and sex infinitely more complex than those of any other age.

582. We long for what is past when we should be striving for what is not; we long for our lost youth when we should be striving to grow mature.

583. Learning begins with the upset of the dynamic equilibrium of the individual; thus what seems like the end is only the beginning.

584. Understanding a man's silence can be as important as understanding his words.

585. When ends and means are devised together, in relationship one with the other, there can never be any conflict between thought and action or behavior and academia.

586. A group has no more right to silence one of its members than that one member has to silence the group.

587. The pace of nature is that of a patient worker, not a sporadic giant, a resolute Job, nor a spasmodic Hercules.

588. The weakness of the many makes possible the tyranny of the few.

589. Wherever they go, those who seek all things, without ever cultivating a sense of values, a sense of what is necessary or unnecessary, desirable or undesirable, possible or impossible, only reap from all the false hopes they sow, a harvest of barren regrets.

590. To take a new look at old knowledge is to replace dull existence with zestful living.

591. Prehension -- knowing where we have been, where we are now, and where we are going -- makes it possible for us to know what to do and how to do it.

592. The foolhardy confront danger without understanding it; the courageous understand it and conquer it.

593. Good habits are cultivated in the soil of life while the bad ones all grow wild.

594. Recreation, while it is said to be a means to relaxation, is in effect a change from one set of tensions to another, a change of trouble at work for trouble at play, the change being as good as a vacation.

595. Democratic leadership strives to maintain diversity in unity.

596. We profess honesty but live deception; we work harder to disguise what we are than to be what we want to be.

597. Some individuals get to the top of an oak tree by climbing it, others by sitting on an acorn.

598. While the saints would have us believe giving is better than receiving and sinners that taking is better than giving, the hard cold fact of the matter is that we take from the basket of life essentially what we put into it.

599. We need most to doubt the very things we wish most to believe.

600. What we have been does not make us what we are; we rethink our experiences and for this reason face the future and the present a different person.

601. Those of us who need most to examine our beliefs and actions are the ones most unlikely and unwilling to do so.

602. Strategy is the ultimate morality of mind -- strategy to learn, strategy to reconstruct experience, strategy to act in terms of consequences, strategy to formulate values.

603. Effective teachers do things with students, not to them.

604. The wise man is no more profound than others; it is just that he has learned not to think out loud among those he is attempting to impress with his wisdom.

605. Truth is born when the past finds it and accepts it; it is reborn when the present understands it and accepts it.

606. We evaluate our teachers, parents, and fellows with too much haste -- even before we put to the test the hypotheses and ideas they have promulgated, even before we know the consequences of those hypotheses and ideas.

607. Appeal [illegible] authority require memory, not reason.

608. It is t[illegible] obvious which is seldom seen, and then only when someone describes it clearly and simply in terms of its consequences in action.

609. Man is the most formidable of all beasts of prey and the only one who preys systematically on his own species.

610. It is to the shame of men that they have more in common in throttling freedom, in using violence, and in suppressing ideas than they have in the pursuit of liberalizing behaviors.

611. Without a sense of commitment man is the dwarf of himself.

612. Some of our programs of instruction are so totally unrealistic it is almost impossible for a student to remember how tragic a place the world is when he is in school.

613. Fish live in the sea as men do on land, the big ones devouring the little ones.

614. To the man of wisdom, praise and blame provide an element of feedback useful in reconstructing an experience, in modifying, accepting, and/or rejecting an assumption to be used as a guide to conduct in the future.

615. Those who live abundantly know how to lose time in order to gain it.

616. A diamond, no matter how precious, never sparkles in the dark; a philosopher, no matter how sophisticated, never shines in solitude.

617. The American university, like the society that supports it, is a maelstrom of divisive power blocs.

618. We should have reason enough to reexamine our values when we experience tremendous consequences coming from what we once thought were little things.

619. Hope distorts our deliberations, but spurs our actions.

620. Individuals who are characterized by wisdom, health, happiness, and courage know how to make decisions, whereas others are forever preparing to make them.

621. Peace at any price is not an appropriate slogan for a university.

622. Harrowing and planting bring out the treasures of a life.

623. The command to love is as deeply buried in our nature as the command to hate.

624. Complete freedom is a storm-drenched pony on a boundless plain, dejected and motionless, able to do but not knowing what.

625. The most basic freedom of all is the freedom to choose one's attitude in any given set of circumstances.

626. Achievement is the male spider killed by the female when he has completed his courtship; achieving is the cocoon in which larvae pass through the pupa stage.

627. Achievement is the death of endeavor and the birth of disgust.

628. The man who is not a slave to habit is the slave who does all the routine things of life over and over again deliberately, painfully, and laboriously as if for the first time.

629. There are things which must cause us to lose our reason or we have none to lose.

630. The interesting person is one who creates a suspense about himself, one who lets others discover things about him without his having to tell them.

631. Revolutionary movements tend to shape their identity while on the march.

632. Modern man needs byways as well as highways -- highways for getting hither and yon, byways for reflection and contemplation.

633. Physical pain hurts less than the mental agony caused by the injustice or unreasonableness of it.

634. In a world of nuclear giants and moral infants we know more about killing than we know about living, more about war than we know about peace.

635. The most practical of men are the most theoretical.

636. The me element is the most dynamic force in the affairs of man: what appears to be sacrifice or altruism is in effect loving to be loved, giving to be given.

637. The hounds of our anxieties bay at old and cold traces while the foxes of nature watch amused.

638. Fools make non-creative mistakes -- mistakes which hinder or stultify growth; wise men make creative mistakes -- mistakes which, when reconstructed, bring about desired consequences.

639. Whoever eats another man's bread sings his song.

640. Nothing is worth the making, if it does not make the man; nothing is worth the building, unless the builder also grows.

641. A male bird with territory will never lose a mate, nor will a male bird without territory gain one.

642. Virtue consists of doing what one perceives has to be done rather than obeying like a starved rat the corridors of a maze someone else has built.

643. Angels are lost in perpetual contemplation of an infinite glory while devils run the world.

644. There is nothing more fruitless than to teach answers to which learners do not have questions or solutions to which they do not have problems.

645. Those who can tell the difference between good advice and bad advice are usually the ones who do not need advice.

646. Values, not conditions, shape the behavior of men; men in certain circumstances behave like swine while others in exactly the same circumstances behave like saints.

647. Every cross in our life is as it were a reliquary.

648. A society exists as much for the benefit of its members as do the members for the benefit of the society.

649. A culture crisis is a major dislocation of the institutions, skills, behaviors, and values inherent in the culture.

650. By changing what he knows about the world man changes the world he knows, and by changing the world he knows he changes himself.

651. Comedy hoots at man's imperfections but basically it suggests that he is perfectable.

652. In the arts, as in life, any situation, no matter how comic or bizarre, is educative so long as those involved are pursuing purposes and evaluating consequences.

653. A man who believes in himself believes in his capacity to direct himself and to govern himself in relation to his fellows.

654. It is a psychoneurotic society that nurtures those who might achieve and then punishes them for their achievement.

655. Man creates ideas and they in turn control him.

656. Every philosophy, it seems, is tinged with the coloring of some secret, imaginative background which never emerges explicitly in its rationale.

657. Men can never become rational as long as they conceal from themselves their own unrational social behavior.

658. All sides in the arms race are confronted by the dilemma of steadily increasing military power and steadily decreasing national security.

659. Those who seldom make mistakes, seldom make discoveries.

660. It is in the nature of the struggle for power that the competitors deceive themselves as they deceive others.

661. A myth is a large controlling image that gives meaning to the facts of ordinary life.

662. Great men have in common a high degree of freedom from illusion about themselves, about their deeds, and about the world.

663. The most corrupt state has the most laws.

664. It is the twofold task of education to stabilize, transmit, and guarantee the continuity of culture and to correct, improve, and change the embodiments of that culture.

665. A constant fidelity to others in the little things of life is a great and heroic virtue.

666. It is always easier to attempt to be objective, or to pretend to be objective, than it is to take a firm stand on any issue against which someone is bound to protest.

667. We know what a man is by what he does.

668. The ability to write well is more likely to be a symptom of clear thinking than a substitute for it.

669. The most difficult task confronting the philosopher is to understand those things that have actually happened to him.

670. Modern man indulges in the sin of overreach when in his self-deception he plays the role of God and neglects his responsibility of being human.

671. Friendship is a masterpiece of compassion.

672. The important way for educators to show their respect for children is to devise educational programs designed to develop individuals who deserve respect.

673. We can learn something from every man for every man is in some way our superior.

674. The dreams of those who sleep on feathered beds are no more beautiful than the dreams of those who sleep upon the barren earth.

675. An abnormal reaction to an abnormal situation is normal behavior.

676. A society does more to sustain itself by safeguarding the rights of heresy than by protecting the dogma of orthodoxy.

677. Effective writing must be defined in terms of particular purpose.

678. The more fully we achieve sincere, wholehearted, militant consensus about the values we cherish, the more likely will we be to devise and to discover the means to implement those values.

679. Delay is the most insidious form of denial.

680. A program of education has meaning and vitality when the school and the community in which it exists are bound together by common purposes.

681. Democracy is a device by which we are governed no better than we deserve.

682. Thought is a means to an end, not an end in itself; it is a process helpful to man in guiding and improving his actions.

683. Man is ultimately self determining.

684. Patience prevails as long as it is instrumental in attaining a goal; it turns to fury when fury is perceived to be the better means to the pursued end.

685. We hate those whom we have treated unjustly.

686. There is so much good in the worst of us and so much bad in the best of us, that compassion, humility, and wisdom could help all of us.

687. It is the better part of wisdom to know less and understand more.

688. Mistakes are essential to a full life, were it not possible to use and to reconstruct our mistakes, we would never master any skill.

689. Science is a technique whereby non-creative people can create.

690. Because a person, sane or insane, can annihilate the whole of mankind with a quick flip of a switch, the world is now a single arena, open and exposed, in which national governments can no longer fulfill their historical contracts to safeguard their people inside that arena.

691. It is as much a fault to be enslaved by faults as to be unaware of any.

692. Those who find life hopelessly complicated do not understand that man can and must act only in the present.

693. It is the law of the jungle to do unto others before they do unto you.

694. It should be the major obligation of governments to respect and protect the lives, properties, and cultures of their peoples.

695. Guilt saddles and bridles man and rides him to death.

696. The best way to have an intelligent, articulate, responsible, empathic child is to be an intelligent, articulate, responsible, empathic parent.

697. Nothing adds more time to the time we have for leisure than doing things when they ought to be done.

698. Courage and determination in the pursuit of a goal, steadfastness and resolve even in the face of incessant challenge and peril -- these are the elements of intrinsic as contrasted with extrinsic discipline.

699. By contrast with their virtues the faults of men of worth appear much greater than they are.

700. The world spins in the orbit of the me element, each of us approaching every new manifestation of activity with the primary concern of how it affects "me."

701. It is sometimes easier to find the truth than it is to keep from running from it once it has been found.

702. Because we long for what is past and pine for what is not we strive to grow old by keeping young, but happier is he who learns to grow old graciously and gracefully.

703. We do not love, we can not learn to love, those we fear.

704. We should listen to military men with skeptical respect, but never with reverent credulity, for they who must obey or command to be something are neither happy, trustworthy, nor empathic.

705. One who teaches skillfully but without clearly formulated goals is like a pilot who is lost but is making good time.

706. We never have enough time to be in a hurry.

707. Suffering and joy are relative, so much so that one could be overjoyed at being sent to a Dachau instead of a Mauthausen.

708. New ideas can be effective or ineffective, just as old ideas can be effective or ineffective.

709. A society searches in vain for a system of government so perfect its members can be spared the effort of being mature -- intelligent, responsible, and compassionate.

710. It is easier to forgive than to forget, even when both are equally necessary.

711. We sometimes discover the one thing we will do, by learning the many things we will not do.

712. Those who are moral and those who are immoral, rational and irrational, different though they be, have this much in common, that they are immersed in the drama of living, capable of viewing consequences of their behavior, constructing it and reconstructing it according to the dictates of their peculiar philosophical proclivities; but how pitifully different are they who have neither vices nor virtues, who are neither moral or immoral, but amoral, who are neither rational nor irrational, but unrational, whose very existence is faceless, whose professed success is to make real the concern of a lifetime to vegetate.

713. It is the primary task and responsibility of teachers to open closed minds.

714. A really contented man is a man of prehension -- a man with a sense of the drift of things, a man with a sense of the linkages between the past, present, and future, a man with a sense of the past, present and future as if they were a single stream running its course through the field of his life.

715. There seems not to be in the history of man a hero who has not been the victim of jealousy.

716. If men talked about only what they understood, the silence would become as unbearable as the babel would become if they talked about what they do not understand.

717. The prerequisite for most vice is drunkenness -- voluntary madness.

718. Because we attribute weakness to those whom we despise, we think those who hate are too weak to love and those who love are too weak to hate.

719. Philosophy becomes a lost art when it deals more with the hypostatizations of philosophers and less with the problems of men.

720. Men have an ambivalent need for and resentment of authority.

721. The vain braggert is a peacock today and a feather duster tomorrow.

722. Those who take credit for everything that goes right must be prepared to take the blame for everything that goes wrong.

723. If you try to catch two birds at the same time, both of them escape from you.

724. To be meaningful in one's life morality must be translated into behavioral goals.

725. We rhetoricize our ideals and thereby obscure our relation to them.

726. To talk, to think, and to see clearly is the poetry and prophecy of the school program.

727. Man begins to change the outer aspects of his life when he begins to change the inner aspects of his mind.

728. It is not only the price in pain and deprivation we have to pay for the circumstances of our youth, but the price we in turn make others pay.

729. The scholar who compulsively quotes his sources, like the moon, shines with borrowed light.

730. The ability to tolerate dissent without abusing the dissenter is the basis of liberalism.

731. The quickest way to do many things is to do one thing at a time.

732. Unhappiness is a cobra that will not strike unless you startle it.

733. In academia we take the lesson first and the test later, but in life we take the test first and the lesson later.

734. History has a way of reinterpreting the behaviors of status leaders whose contemporaries were quick to call them failures.

735. Social disasters are of human origin and are correctable.

736. Experience is not what happens to you; it is what you do with what happens to you.

737. The happiness and torment of love form a part of all that the sun illuminates and the darkness covers.

738. A scientific law is a formula used in establishing the predictability and the probability of an observable occurrence.

739. The artifacts of a culture are the visible hieroglyphs of the dynamics of human relations; things are the kings who rule mankind.

740. Our expenditures rise to meet the levels of our incomes.

741. The institutions of a society reflect what is learned in the homes that exist in that society.

742. In the jungle there is no right and wrong.

743. Overgeneralization is the core of virtually all human disturbance.

744. A moral solution to a political problem is not a solution at all unless it is also a political solution.

745. That which an individual perceives, is for him the truth; that upon which a group agrees is for it likewise the truth.

746. Philosophy is a coordinative discipline rather than a self-sufficient one.

747. Those who would make security the primary goal of life would reduce it to a finite game in which, like tick-tack-toe, it would be to lose once the rules were learned.

748. As our inner lives grow more intense so also grows the intensity of experiences, of the outer world -- of art and of nature.

749. Fantasy is a human dimension of reality that makes life tolerable for some and intolerable for others.

750. To strive to do is to risk a fall.

751. A genius gets into trouble for the sheer joy of getting out of it.

752. No act is so private it does not seek applause.

753. Slaves cannot effectively teach free men.

754. In our boredom we discover the paradox of complete freedom: when all things are possible, nothing is possible.

755. The effect means the cause.

756. His future is foreshadowed with doom who can neither embrace nor escape the present.

757. The truth is something we should always know but not always utter.

758. If we as citizens permit ourselves to be hampered, no matter how slightly, in offering our views on matters of cultural concern, we will make it possible for our freedom of speech to be taken away quietly and unobtrusively, and dumb and silent, we will be led, like sheep, to the slaughter.

759. The dice of greed are always loaded.

760. The kind of person an individual becomes is far more important than what he has learned or accomplished.

761. It is the main business of science to discover and of art to create.

762. Truth, no matter how cold or final it is said to be, is forever broken or partial by way of our perceptions of it.

763. Ideas live only through implementation.

764. Mankind must patiently strive for the day when its heroes will not have been executed as insurrectionists, regarded as agitators too dangerous to live, or put to death as public menaces for having protested against the evils that blight man and/or for having designed plans for man's salvation.

765. Forced learning stops when the force is stopped.

766. It is as important to know what to reconstruct as it is to know what to leave alone, especially with respect to those fellow mortals with whom we pass our lives -- to know whether to straighten their noses, brighten their wits, or change their dispositions; to know whether to challenge their stupidity, accept their ugliness, or expose their inconsistencies; to know whether to learn emotional acceptance, cherish all possible hope, or grant infinite patience; to know whether to tolerate, pity, or love -- since for every problem confronting him man knows that at a given time in his development there is a solution or there is none, but because he never quite knows the state of his own development he seeks answers to the unanswerable as well as to the answerable or solutions to the unsolvable as well as the solvable.

767. A laugh is an instant vacation.

768. Any life is bearable, no matter how great the suffering in it, if we give it meaning; the development of meanings should be our basic goal in life.

769. We learn more by welcoming criticism than by rendering judgment.

770. Chance favors the prepared.

771. Dangerous is a man whose pride is based upon the uncertainty of his position.

772. The genius seeks simplicity and distrusts it.

773. A society is morally ill when its educated citizens live in fear of poverty.

774. Attainment is full of patience.

775. Man lives only by looking to the future.

776. We waste time and time wastes us.

777. The most humble among us are those who try not to appear so.

778. Power unmasks men.

779. There is little virtue in being quick in making promises and being slow in keeping them.

780. Vision is acting upon what is seen.

781. Long after he dies a great teacher lives in the thoughts of his students.

782. Honors are heavy burdens.

783. Power without intelligence is dangerous and dreadful.

784. To kindle others we ourselves must glow.

785. Whatever is cherished in a community is cultivated there.

786. Teaching is diagnostic and prognostic.

787. The artist, on the way he travels alone, finds the goal of his life to be life itself.

788. A time of trouble is a time of opportunity.

789. The sun does not rise to hear the rooster crow.

790. Diagnosis demands prognosis.

791. No one has the right to do wrong, not even if wrong has been done to him.

792. Science is the search for unity in hidden likenesses.

793. A doctrine is most likely to gain acceptance when it is obsolete.

794. Justice is truth in action.

795. To be bored is to insult oneself.

796. If a man is like an Arab steed forever awaiting the whim of his master, if he must learn what his duty is and what his rights are from some superior person, there can be little doubt about who is getting the best of that relationship.

797. The effect on students of developing new forms for old substance, of perfecting and proliferating new media of instruction without perceiving and clarifying new referents, is like seeing a photograph of a painting of a shadow of a statue of a man.

PART III. PRINCIPLES AND VALUES IN CONTEXTS

CHAPTER V

COMPETENCY-BASED OBJECTIVES IN EDUCATION: A BASIC, CRITICAL ANALYSIS

The substance of operant conditioning can be stated in the form of a principle: If a trainer sets up environmental situations that force trainees to make those responses desired by him, if he reinforces those responses when they occur, if he creates an emotional response of acceptance of both himself and those competencies that are to be learned, if he presents problem-solving situations in this context of acceptance, if he extinguishes largely through nonreinforcement and partly through mildly punishing contingencies behavior that interferes with the trainees' learning the competencies he wants them to learn, if he presents situations in which the trainees know in strict behavioral terms what they are to learn to do, if the trainees receive immediate feedback from their trainer concerning the responses they make and they compare their progress with their past performance to see if they are doing what they are supposed to do, then the trainer changes the behavior of trainees, individually and in groups, so that they behave in ways he wants them to behave and they do not behave in ways he does not want them to behave. (1)

That this principle has wide appeal in teacher education is clearly evident. The approach to the implementation of the principle is the approach of consensus cognoscenti -- the process in which the elite in the profession and the society determine what behaviors shall be conditioned and built into the structures of learners.

The Associated Organizations for Teacher Education, for example, has requested experts "to identify the competencies and behaviors of teachers desired at each level. . . . The Delphi technique," states the chairman of A. O. T. E. in his letter to me, "will be used, which will provide a rank ordering of behavior and competencies. . . .Keep in mind," he says, "such questions as, what behaviors and competencies should he or she have at the end of training, and what competencies should be stressed in inservice training?" (2) What the Associated Organizations for Teacher Education calls the Delphi technique is, of course, nothing more nor less than consensus cognoscenti, or, as the television people say, objectives by Nielson Rating.

Likewise the American Association of Colleges for Teacher Education through its Distinguished Achievement Awards Program and through its Executive Secretary emphasizes the desirability of and the need for "behavior-based," "competency-based," "performance-based systems approaches." In recent years virtually all the awards have been given to institutions, including Arizona State University, for "performance-based, field centered programs," "on-site school teacher-education programs," "highly individualized, performance-based programs," and the like. (3)

In the words of Edward C. Pomeroy, Executive Director of the Association, "Performance-based teacher education . . . has the potential for restructuring the education of teachers. It bespeaks the emerging future and points the way for teacher education. A significant number of A. A. C. T. E. member colleges and universities have already committed their teacher education programs to performance-based goals and are now going all-out to forge a new approach to preparing teachers." (4)

In Arizona, too, the State Board of Education has issued its manifesto on performance-based criteria to be used by administrators in the evaluation of teachers for their recertification. The State Superintendent of Public Instruction in Arizona states, "There is no one policy which will strengthen the common and high schools more than recertification of teachers based upon performance. To achieve a recertification procedure based on teacher performance, courses in graduate colleges in education will need to be drastically revised." (5)

The ways in which this revision occurs are many and varied, but when prior structures are evident, as of course they are with performance-based criteria and behavioristic objectives, the mode is one of conditioning. The mode prevails on all levels -- elementary, secondary, and higher education levels.

Supervisors in Chandler, Arizona, themselves under the supervision of three university professors, offer one example of this conditioning process. They monitor their student teachers with an electronic feedback system. Using "The Instrument for the Observation of Teaching Effectiveness" (an instrument for performance rating), the supervisor, while the student-teacher conditions the pupils in the class, stands in the back of the room conditioning the student-teacher with various types of reenforcement, verbal feedback, in a low voice through a transistor microphone. The pupils in the class cannot hear any of the comments of the supervisor but the student teacher hears them through an earphone as he conducts the class! He behaves in accordance with the directions of the supervisor! (6)

As scholars in the philosophy of education, it behooves us to examine critically the relationship of ends and means, theory and practice, inherent in this emphasis in the preparation of teachers. "To place the emphasis upon the securing of proficiency in teaching and discipline," Dewey warned two-thirds of a century ago, "*puts the attention of the student teacher in the wrong place, and tends to fix it in the wrong direction*. . . . For immediate skill may be got at the cost of the power to keep on growing. The teacher who leaves the professional school with power of managing a class of children may appear to superior advantage the first day, the first week, the first month, or even the first year. But later 'progress' may with such consist only in perfecting and refining skills already possessed. Such persons seem to know how to teach, but they are not students of teaching." Unless a teacher is also a student of teaching, "he cannot grow as a teacher, an inspirer and director of soul-life." (The emphasis is in the original.) (7)

In these terms whether the growth of the student is continuous or sporadic, whether it begets more growth or disappears in arrestment, is utterly dependent upon whether that student is educated or trained, whether he is intrinsically motivated or extrinsically motivated, whether he is a learner or an achiever, whether he is inner directed or outer directed, whether he experiences positive disintegrationism or negative disintegrationism. (8) These alternatives merit our close scrutiny, especially in terms of philosophical principle.

There are in substance two main aspects to the case against performance-based criteria for training. One is that in a world of transience no trainer can know with any degree of certainty those behaviors to build into the structure of his trainees to equip them effectively to cope with the world of tomorrow. The second is that the trained individual, conditioned as he is to invoke responses which he cannot change, is quite incapable of reconstructing his experiences in the world of transience in which he finds himself.

The concept of future shock strongly suggests that there must be balance, not merely between rates of change in various sectors of the society and its culture but between the pace of environmental change and the limited pace of human response. Future shock grows out of the increasing lag between the two. (9)

The behavioristic competencies of a bygone day are inadequate to the needs of today and the behavioristic competencies of today will be inadequate to the tasks at hand in the future. Of the 450,000 usable words now in the English language more than one-half of them would be incomprehensible to William Shakespeare. The pace of turnover in art is vision-blurring -- the viewer scarcely has time to "see" a school develop, to learn its language, so to speak, before it vanishes. Ideas come and go at a frenetic rate that in science at least is one hundred times faster than a mere century ago. The family of old is shattering only to come together again in strange and novel ways -- with purchased embryos, professional parents taking on the childbearing function of others, communal arrangements, geriatric group marriages, homosexual family units, polygamy, and serial trajectory marriages. As technology becomes more sophisticated and the cost of introducing variation declines, uniformity in business is giving way to diversity, the origins of overchoice for consumers and producers. In schools and universities complex standardizing systems based upon degrees, majors, minors, cognate minors, and the like, are changing to the point at which no two students move along the same track. In the broader sense even the old ways of integrating a society, methods based on uniformity, simplicity, and permanence are no longer effective and are giving way to a new, more finely fragmented social order based on more diverse and short-lived components we have not yet learned to link together and integrate into the whole. And so it goes.

As the society speeds up change in the outer world the individual is compelled to relearn his environment at every moment. This, in itself, places a unique demand upon the education he pursues and has a profound impact upon it. The people of the past, adapting to comparatively stable environments, maintained longer-lasting ties with their own conceptions of "the-way-things-are." We, moving into a high-transience society, are forced to truncate these relationships. Just as we make and break our relationships with things, places, people, and organizations at an ever more rapid pace, so, too, do we turn over our conceptions of reality, our mental images of the world at shorter and shorter intervals.

Transience, then, the forcible abbreviation of man's relationships, is not merely a condition of the external world. It is within us as well. New discoveries, new technologies, new social arrangements in the external world erupt into our lives in the form of increased turnover rates -- shorter and shorter relational periods. They force a faster and faster pace of daily life. They demand a new level of effective intelligence -- behavior guided by an anticipation of consequences, behavior based upon the reconstruction of experience; not behavior based upon conditioned responses built into structure by trainers engaging in acts of cognition relevant only to an obsolete or at best obsolescent environment, not behavior that sets the stage for the devastating social illness Alvin Toffler calls "future shock." (9)

Any response built into the structure of the learner, if it cannot be changed by him, is a dangerous response to acquire. The educated person, the free person, rethinks his experiences and faces subsequent situations a different person. The trained person is forever the slave of his trainer, no matter how benevolent the trainer, no matter how sophisticated the trainer in his knowledge of prior structures. The behaviorists of today who have arrogated to themselves various titles inherent in social engineering recognize, of course, no ground between behaviors they would build into the structures of students and dark, blank, hopeless uncertainty and insecurity. (10) Not until they have been reborn into the life of effective intelligence will they recognize the security inherent in methods of inquiring, observing, experimenting, and hypothesizing. Thinkers do not see as disastrous the ineffectiveness or inappropriateness of a given behavior because they retain security of procedure, the process by which they reconstruct, rethink, their experiences.

The method of synthesis in philosophy in general and the philosophy of education in particular involves the organization of knowledge into functional as well as congruent relationships -- the formulation of philosophical principles that identify actions, events, things and their consequences. (11) On this basis may I please share with you some basic philosophical principles I have formulated in my attempts to resolve the issue before us -- the issue of consensus cognoscenti versus reconstructio experientiae?

The Principle of Doublemindedness. The first of these is the principle of doublemindedness. If in a pedagogical encounter there is extrinsic motivation, divided attention, doublemindedness, that is, if the goals of the trainer are different from the goals of the trainee, if the demands of the trainer forbid the direct expression of the purposes of the learner, if the entire surrender and wholehearted adoption of the course of action demanded of the trainee by the trainer is impossible, if there is so-called "stern discipline" -- external coercive pressure, if there is motivation through rewards extraneous to the thing to be done, if there is schooling that is merely preparatory, schooling with ends beyond the student's present grasp, if there is exaggerated emphasis upon conditioning designed to produce skill in action independently of thought -- exercises having no purpose but the production of automatic skill, if what is spontaneous and vital in mental action and reaction goes unused and untested, then (a) the trainee deliberately attempts to deceive others, (b) the outcome is a confused and divided state of interest in which the trainee is fooled as to his own real intent, (c) the trainee tries to serve two masters at once -- on the one hand, he wants to do what he is expected to do, to please others, to get their approval, to be apprehensive of penalty, to "pay attention to the lesson" or whatever the requirement is; but on the other hand, he wants to pursue his own purposes since the evident suppression of their exhibition does not abolish them, (d) he finds irksome the strain of attention to what is hostile to desire, (e) in spite of his outward behavior, his underlying desires determine the main course of his thought and his deeper emotional responses, and his mind wanders from the nominal subject and devotes itself to what is intrinsically more desirable, (f) there is an obvious loss of energy of thought immediately available when he is consciously trying to seem to try to attend to one matter while his imagination is spontaneously going out to more congenial affairs, (g) there is a subtle and permanent crippling of intellectual activity based upon the fostering of habitual self-deception inherent in the doublemindedness that hampers integrity and completeness of mental action, (h) a split is developed between conscious thought and attention and impulsive emotion and desire, (i) reflective dealings with the content of instruction are constrained and half-hearted attention wanders, (j) dealings with the interests of the student by the student become illicit; transactions with them are furtive; the discipline that comes from regulating response by deliberate inquiry having a purpose fails; the deepest concern and most congenial enterprises of the imagination (since they center about the things dearest to desire) are casual and concealed; they enter into action in ways which are unacknowledged; and they are demoralizing because they are not subject to rectification by consideration of consequences.

The Principle of Behaviorism. The second of my principles is the principle of behaviorism. If the teacher and student relationship at any level, inside or outside the school, is behavioristic in character, if it involves trainers and trainees -- the oppressors and the oppressed, if it involves narrating subjects (the teachers) and patient listening objects (the students), then (a) education becomes an act of depositing in which students are the depositories and the teachers are the depositors, (b) the content of instruction, whether it be descriptive or valuational, is lifeless, petrified, motionless, static, compartmentalized -- alien to the existential experience of the students, detached from the meaning and the totality that engendered it and could give it significance, (c) the training leads the students to memorize mechanically the narrated content, turns them into containers to be filled by the teacher -- thus the more completely he fills the container, the better teacher he is; the more meekly the containers permit themselves to be filled, the better students they are, (d) the approach is irrelevant to the reconstruction of experience of the student, (e) knowledge is a gift bestowed by those who consider themselves knowledgeable to those whom they consider to know nothing, (f) the approach minimizes and annuls the creative power of the students and encourages their credulity in such a way as to serve the interests of the trainers who care neither to have the world or the experience of the students reconstructed, (g) the interests of the trainers lie in changing the consciousness of the trainees, not the situations which oppress them, for the more they can be led to adapt to the situation the more easily they can be dominated, (h) the approach masks the effort to turn men into automatons and thereby negates their efforts at humanization, (i) the trainers react forcefully against any action in the educational situation which stimulates the critical faculties of the students who seek to solve the problems of their lives, (j) the students who perceive themselves to be oppressed are regarded as pathological cases of a healthy society, marginal individuals who deviate from the general configuration of a good society, and who must be trained to adapt to the world as it is and to the fragmented view of reality deposited in them, and (k) the educated man is the adapted man because he is better fit for the world as it is.

The Principle of Heurism. If, on the other hand, the teacher and student relationship at any level, inside or outside the school, is heuristic in nature, if it involves modes of inquiring, hypothesizing, problem-solving, if teachers and students are both subjects (a subject being one who knows and acts) rather than subjects and objects (an object being one who is known and is acted upon), then (a) education becomes responding to the intentionalities of the participants, (b) languaging replaces narrating, (c) acts of cognition replace transferrals of information, (d) cognizable objects (referents) intermediate cognitive individuals (the subjects -- the teachers and the students), (e) dialogical relations are used to the fullest capacity of the cognitive actors (teachers and students) to cooperate in perceiving the same cognizable objects (referents), (f) the term subject or teacher-student replaces teacher-of-the-students and subjects or students-teachers replaces students-of-the-teacher, (g) the teacher is no longer merely the one-who-teaches, but one who is himself taught in dialogue with students, who, in turn, while being taught also teach, all becoming jointly responsible for the process in which they all grow, (h) no one teaches another, nor is anyone "self-taught;" individuals teach each other, mediated by the referents of their world, (i) the teacher-student is not cognitive in his preparation and narrative in his presentation, (j) the teacher-student does not regard cognizable objects (referents) as his private property but as the object of reflection by himself and his students, (k) the teacher-student reconstructs his reflections in the reflection of students, (l) the students are critical coinvestigators in dialogue with the teacher, (m) the teacher studies reality with students and reconstructs his earlier reflections and considerations as the students express their own, (n) education involves a constant unveiling of reality, (o) education strives for the emergence of consciousness and critical intervention in reality, (p) students pursue problems relating to themselves in the world and with the world and feel increasingly more challenged and obliged to respond to that challenge, (q) authentic reflection considers men in their reactions with the world, (r) students, simultaneously reflecting on themselves and on the world, increase the scope of their perception and begin to direct their observations toward previously inconspicuous phenomena, (s) students develop their power to perceive critically the way they exist in the world with which and in which they find themselves and they come to see the world not as a static reality, but as a reality in process, in reconstruction.

In summary then, if education is carried on by "A" for "B" or by "A" about "B," if oppressors act upon men to indoctrinate them, condition them, and adjust them to a reality which must remain unreconstructed, then the ensuing behaviors are conditioned behaviors that are, in themselves, acts of violence; if, on the other hand, education is carried on by "A" with "B," if the teacher asks himself what he will dialogue with the students about, then the preoccupation with the content of the dialogue is a preoccupation with curriculum in authentic education, mediated by the world, a world which impresses and challenges both teacher and student, giving rise to descriptions and valuations about it impregnated with hopes, anxieties, doubts, and the like.

May I please close in a very, very personal way with a loose paraphrase of a very famous educator? The more I reflect upon the resolution of the issue of consensus cognoscienti versus reconstructio experientiae, the more I am convinced that my hopes for those I love the most in my lifespace are similar in many ways to the hopes I have for my students -- that each be a free, authentic, and independent spirit; that each be an inquiring, hypothesizing, reconstructing person; that each be a humane, compassionate, empathetic individual, and in so doing grant others the freedom to be likewise.

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9. Alvin Toffler, *Future Shock*, Random House, New York, 1971, 562 pp.

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CHAPTER VI

LEARNING: A FOUNDATIONAL THEORY FOR MODERN EDUCATION

Epistemology is basically concerned with those principles upon which an individual can rely when going about the crucial business of developing that most precious of possessions -- human knowledge, effective intelligence. On these grounds a theory of epistemology sets forth principles of how man knows what he knows. Such a theory is the theory of Positive and Negative Disintegrationism.

According to this theory an individual is always a part of an environment. Within that environment he is self-regulative. If anything occurs within the person or within his environment to disintegrate his dynamic equilibrium, he responds to that disintegrative factor. His responses continue and they vary until his dynamic equilibrium is restored.

In other words, if old responses are inadequate to eliminating a factor that disintegrates a person's dynamic equilibrium, the person contrives different responses that are adequate to eliminating it. Thereafter he uses these newly contrived, effectively established responses whenever that factor again disintegrates his dynamic equilibrium.

In this sense the newly contrived response brings a change, an increment, to the structure of the person himself. He is not now exactly the same person he was before he contrived the response that eliminated the factor that disintegrated his dynamic equilibrium.

If a factor inside or outside the individual disintegrates his dynamic equilibrium, if the person contrives a response new to him that discombobulates that disintegrative factor and restores his dynamic equilibrium, if he builds that response into structure for future use, and if he can reconstruct it when circumstances and contingencies seem to warrant such reconstruction, positive disintegrationism prevails. Clearly the individual by way of positive disintegrationism develops effective intelligence: he develops behavior which is guided by an anticipation of consequences. He makes it possible for himself to rethink his behavior and to face subsequent situations a different person.

If, however, an individual contrives a response to a disintegrative factor that cuts off further growth and is not amenable to reconstruction, negative disintegrationism prevails. Negative disintegrationism is adevelopmental and is characterized by (1) a stabilization or involution of primitive impulses, (2) a clear lack of symbolization and creativity, (3) a feeble growth pattern and retarded realization of goals, and (4) a lack of tendency to transformation of structure.

Positive disintegrationism can be distinguished from negative disintegrationism by the prevalence of multilevel actions over unilevel actions. Multilevel actions, for example, are largely conscious, independent, and influential in determining personality structure. They include such actions as arousal of shame, feeling of discontent, and sense of guilt with respect to the person's concept of self. Unilevel actions, on the other hand, are largely characterized by a compact and automatic structure of impulses to which intelligence is a completely subordinated entity. They include actions that are limited to direct, uninhibited, and immediate satisfaction of primitive impulses. Individuals characterized by such actions are not able to understand the meaning of time; they cannot postpone immediate gratification; and they cannot follow long-range plans. They are limited to the reality of immediate, passing feelings. They are not capable of evaluating, selecting, or rejecting environmental influences or of changing their typological attitudes.

The following statement written by a student in a teacher education program is an example of multilevel, positive disintegrationism:

> For several years, I have observed in myself obsessions with thinking, experiencing and acting. These obsessions involve my better and worse, higher and lower character. My ideals, my future vocation, my faith in my friends and family seem to be high. Everything that leads me to a better understanding of myself and my environment also seems high, although I am aware of an increased susceptibility for other people's concerns which cause me to neglect or abandon "my own business." I see the lower aspects of my character constantly in my everyday experiences: in decreased alertness to my own thoughts and actions, a selfish preference for my own affairs to the exclusion of other people's, in states of self-satisfaction and complacency . . .
>
> Also, I see my lower nature expressed in a wish for stereotyped attitudes, particularly in regards to my present and future duties. Whenever I become worse, I try to limit all my duties to the purely formal and to shut myself away from responsibilities in relation to what goes on about me. This pattern of behavior makes me dejected. I am ashamed of

> myself; I scold myself. But I am most deeply worried by the fact that all these experiences do not seem to bring about any sufficient consolidation of my higher attitudes, do not influence my "self" to become my "only self." I remain at once both higher and lower. I often fear that I lack sufficient force to change permanently to a real, higher man.

Disintegrationism, then, is positive when it enriches life, opens vistas, and brings forth hypothesizing; it is negative when it cuts off growth or causes involution or regression.

The following statement written by a young man characterized by affective and cognitive excitability in a period of emotionally retarded puberty is an example of unilevel, negative disintegrationism:

> I cannot understand what has recently happened to me. I have periods of strength and weakness. Sometimes I think I am able to handle everything and at others a feeling of complete helplessness. It seems to me at some hours or days that I am intelligent, gifted, and subtle. But then, I see myself as a fool.
>
> Yesterday, I felt very hostile toward my father and mother, toward my whole family. Their movements and gestures, even the tones of their voices struck me as unpleasant. But today, away from them, I feel they are the only people I know intimately.
>
> I often have sensations of actual fear when watching tragic plays and movies; yet, at the same time, I weep for joy or sorrow at what I see and hear, especially when the heroes mostly lose in their struggles or die.
>
> I often have thoughts full of misgivings, anxiety, and fear. I feel that I am persecuted, that I am fated. I have a trick of repeating phrases, like a magic formula, which drives out these obsessive thoughts. At other times, I merely laugh at such notions; everything seems simple and easy.
>
> I idealize women, my girl friends, mostly. I have feelings of exclusiveness and fidelity toward them, but at other times I feel dominated by primitive impulses.
>
> I hate being directed by others, but often I feel no force within me capable of directing my actions.

Clearly evident here is instability of structure and attitude, lack of an articulated value structure, and absence of a meaningful concept of self.

Positive disintegrationism thus can be differentiated from negative disintegrationism in various ways: The presence of consciousness, self-control, and self-consciousness; the predominance of global forms of disintegrationism over narrow, partial ones; the flexibility of cognitive and affective transformations; the prevalence of multilevel actions over unilevel actions; the presence of tendencies to hypothesize; and the absence of automatic and stereotyped responses all characterize the disintegrative process to be positive rather than negative.

The implications of positive and negative disintegrationism for education are of far-reaching significance. While most lay and professional persons regard the broad range of processes from emotional disharmony to complete fragmentation of the personality as harmful to the person and to the society of which he is a part, those disruptive factors, according to disintegrationism, are generally positive developmental processes, their negative aspects being only marginal, a small part, and a relatively unimportant part, in the evolutionary development of the person.

More specifically, the present prevalent view is that disintegrative factors such as disquietude, shame, discontentment, guilt, inferiority, anxiety, and nervousness and factors that characterize hysterics, psychasthenics, paranoiacs, and schizophrenics, factors that discombobulate the dynamic equilibrium, are disorders that are psychopathological in nature. According to the theory of disintegrationism, however, they are not only not psychopathological disorders but rather profound expressions of developmental continuity -- they are behavioral examples of positive disintegrationism at work. Perhaps a specific example can clarify the point:

On the basis of her admission examination Jane Doe, seven-and-one-half years old, is admitted to the second grade of a public school. In this situation she has many difficulties: She is overexcitable. She has trouble eating. She cannot sleep. She cries at night. She experiences a rapid loss of weight. She shows signs of sporadic anxiety and transient depression. Under these circumstances she asks her parents to have her transferred to the first grade.

Jane's mother is a harmonious person, rather introverted, and systematic in her work. She is concerned about the long-range implications of Jane's difficulties. Jane's father is dynamic, self-conscious, and self-controlled. He is characterized by cyclic and schizothymic traits. Both the mother and the father feel Jane is obedient, overexcitable, ambitious, independent, and sensitive in her own private way. Both consent to the administration of medical and psychological examinations to Jane, all of which thus far have been negative.

What would be the effect if these symptoms were considered to be psychopathological and treated by intensive psychotherapy? To begin with, the emotional, introverted and self-conscious child could be deeply injured. Identifying the behaviors of Jane as pathological, thus making intensive psychotherapy necessary, would in itself have negative effects, not the least of which would be that those with whom Jane associates would consider her to be mentally disturbed, her parents would treat her with increasingly greater apprehension and perhaps artificiality, her teacher would consider her to be abnormal and behave accordingly, and Jane herself, with the focus of pathology upon her, would accentuate her anxiety, inhibition, and flight into sickness, into negative disintegrationism.

What, on the other hand, would be the effect if the symptoms were considered to be those of a child with a high potential for development, a development that could be enhanced by a crisis precipitated by a new and different situation? One of the discernible effects would be the building into structure of the results of her continued and varied responses to the disintegrative factor -- the crisis, hindered, it is true, by her inhibition, but supported by her obligations, her ambitions, and her determination to handle new situations despite her anxiety. Another effect would be the increased awareness on her part of the positive rather than the negative function of her symptoms. Still another effect would be that she would decrease her inhibition, strengthen her ability to hypothesize, and open vistas for her further development.

In summary, then, the theory of positive and negative disintegrationism is basically concerned with the formulation of those principles of epistemology upon which individuals can rely when, first, they develop human knowledge and effective intelligence for themselves, and secondly, they attempt to determine how they know what they know. Stated in terms of "If . . . , then . . . " relationships, these principles include the following: (a) If the dynamic equilibrium of an individual is disintegrated, he responds to that disintegrative factor on a continued and varied basis until the disintegrative factor is eliminated. (b) If the individual contrives a response that eliminates a factor that disintegrates his dynamic equilibrium, he builds that response into structure for future use. (c) If the individual rethinks his response to a factor that disintegrates his dynamic equilibrium, he faces each subsequent situation a different person. (d) If the individual in confronting a factor that disintegrates his dynamic equilibrium develops a response that cannot be changed, he adds an increment to his structure that stultifies further growth. It is by way of these principles that man knows what he knows.

CHAPTER VII

CREATIVITY: A FUTUROLOGICAL AND PHILOSOPHICAL ANALYSIS

Not all educators are philosophers, but all educators, no matter what their level of sophistication in philosophy, deal in one way or another with the enduring issues with which systematic philosophy deals -- absolutism and/or relativism, matter and/or vacuum, time and/or eternity, good and/or evil, unity and/or variety, one and/or many, mechanism and/or vitalism, determinism and/or freedom, mindlessness and/or meaningfulness.

The decisions educators make in their resolution of these enduring issues, the emotions they harbor, and the passions that sway them are of much less significance at any given moment than the assumptions upon which those decisions, actions, and passions are founded, for assumptions, left unexamined and unchanged, not only have consequences as of the moment, but consequences that extend as far into the future as the assumptions upon which they are built all thrive and endure.

The enduring issues and the role of assumptions in the resolution of those issues have a special significance in the valuational analyses of cultural phenomena, especially of modern technology, by present-day educators. They lay bare certain basic relationships between futurology, philosophy, and education.

Neexosomaticism

On the one hand, for example, there are the assumptions inherent in neexosomaticism (neergomonicism). Basic among these assumptions is the belief that advances in the technologizing of a culture more and more deprive the individual of choice. Marcuse (16), Ellul (7), Whyte (31), Kafka (12), Toynbee (29), and Orwell (21) expostulate this assumption with force and clarity. Maximum individual choice, according to neexosomaticism, is the democratic ideal. Technological advances make of people mindless consumer creatures, surrounded by standardized goods, and educated in standardized schools. Being fed a diet of standardized mass culture the people are compelled to adopt standardized life styles.

More specifically, the assumption is that technological advances cause bureaucratization, alienation, helplessness, and dehumanization among men:

Marx, for example, states the artifacts produced by man become an independent power ruling over him "as something alien, as a power independent of the producer." Furthermore, he says, "The worker puts his life into the object; but then his life no longer belongs to him but to the object." (17)

"The industrial society," states Etzioni, "is the archetype of an alienating society . . . and in effect led to a society that stood between its members and the service of their basic needs." He states, "The post-modern society inherited from its predecessor an alienating structure: the product of modernity -- industrialization, bureaucratization, and the like." (8)

Roszak likewise identifies the prime force of alienation to be technocracy. "The great secret of technocracy," he says, "lies in its capacity to convince us . . . that the vital needs of man are (contrary to everything the great souls of history have told us) purely technical in character." (24)

Man, according to Ellul, was far freer in the past when "choice was a real possibility for him." Today the human being is no longer in any sense the agent of choice. In the future "man will apparently be confined to the role of a recording device." He will be acted upon, but he will not be active. He will be robbed of choice. (7)

"Whatever the gains of our technological age," says Keniston, " . . . many Americans are left with an inarticulate sense of loss, of unrelatedness and lack of connection." (13) With this Fromm agrees. Industrialization, he says, must give way to humanization. (9)

Exosomaticism

On the other hand there are the assumptions inherent in exosomaticism (ergomonicism). Basic among these assumptions is the belief that transience, novelty, and diversity become increasingly greater for individuals in a society as the culture of that society becomes increasingly more technological. The writings of Malinowski (15), Boas (3), Lederer (14), Ogburn (20), Medawar (18), Chase (4), and Toffler (27) provide vigorous and powerful elaborations of this assumption. The consequence of advanced technology, according to exosomaticism, is not a deprivation of individual choice but rather a plenitude, a complexity, a surfeit of individual overchoice. The consequence is a matter of ergonomics -- the extension of certain relationships between human beings and machines, especially in terms of their physiological, psychological, and technological components.

Medawar, for example, states that, "What is human about Man is his technology. . . . The assimilation of technological to ordinary organic evolution (has) substance because all instruments are functionally parts of ourselves. Some instruments like spectrophotometers, microscopes and radio telescopes are sensory accessories inasmuch as they enormously increase sensibility and the range and quality of the sensory input. Other instruments like cutlery, hammers, guns and automobiles are accessories of our effector organs; they are not sensory but motor accessories. A property that all these instruments have in common is that they make no functional sense except as external organs of our own: All sensory instruments report back at some stage or by some route through our ordinary senses. All motor instruments receive their instructions from ourselves. . . . We are integrated psychologically with the instruments that serve us." (18)

Likewise Malinowski points out, "Man in order to live continually alters his surroundings. On all points of contact with the outer world he creates an artificial, secondary environment. . . . Were man to rely on his anatomical equipment exclusively, he would soon be destroyed or perish from hunger and exposure. . . . The man of nature, the Naturmensch, does not exist." (15)

The contrasting views of the exosomaticists (ergomonicists) and the neexosomaticists (neergomonicists) are clear indeed. While, for example, Ellul states, "Enclosed within his artificial creation man finds that there is no exit, that he cannot pierce the shell of technology to find again the ancient milieu to which he was adapted for hundreds of thousands of years," (7) Chase is saying, "This would seem to indicate that we did better in the Stone Age. . . . The philosophy of retreat to a simpler era may have had some validity two hundred years ago when Rousseau was celebrating the virtues of Cro-Magnon man, but too much water has gone through the turbines. The growth curves of science and technology have profoundly changed (our) cultural habits . . ." (4)

If, as we stated at the outset, the decisions educators make in their resolution of enduring socio-philosophical issues in general and enduring socio-technological issues in particular continue to be based upon the assumptions of exosomaticism (ergomonicism) or neexosomaticism (neergomonicism), what in the Wellsian sense of futurology can we now establish as hypotheses in the teaching of creative philosophical thinking that are likely to become principles of education in the future?

"Futurology is so new that to many persons it still seems clumsy," says Williamson, "but the probing of possible futures has lately become a full-time profession. There is a World Future Society open even to amateurs, and an Institute of the Future, which produces forecasts under contract. A staff of futurologists is now as essential to any large military or governmental or commercial establishment as a coterie of soothsayers used to be to a barbarian emperor. Those older forecasters tried hard enough, often with their lives at stake; however, their methods were based on theology or magic or sheer opportunism. But it was Wells, to quote his own Experiment in Autobiography, who made the first attempt to forecast the human future as a whole and to estimate the relative power of this and that great system of influence." (32)

It is in this sense of Wellsian futurology that the following hypotheses are presented. In this context the hypotheses constitute an attempt to anticipate the independent variables and the dependent variables in the exosomaticism (ergomonicism) and neexosomaticism (neergomonicism) inherent in man's relationship to his artifacts and to his fellows. The parallel hypotheses extrapolated from the basic assumptions of exosomaticism and neexosomaticism are as follows:

Freedom

If, as far as they can, men opt for neexosomaticism, if they arrange things to forget the paradoxes of philosophy and the problems of human existence (determinism and freedom, mechanism and vitalism, the one and the many, unity and variety, good and evil, time and eternity, the plenum and the void, moral absolutism and moral relativism, monotheism, polytheism, and atheism), if they strike an average in the countless dimensions of these areas so that they might live as long as possible, so that life on the whole might increase, then, from the point of view of the individual there is a sacrifice of self and of freedom that forces him to the common mold; if, however the individual opts for exosomaticism, if he reverses or slows down the averaging process, if he alters his experience of the passage of time, if he dissolves the many definitions, boundaries, and meanings of artifacts and men, if he perceives greater intensities and more extreme values of experience to occur in many dimensions, then he develops a unique self and boundless freedom.

If a person espouses exosomaticism, if he rejects the notion that each artifact in his environment has an independent reality, if he dissolves that which separates what he is from what he thinks he should be, then there is personified meaning -- the word made referent, alive and changing, taking its chances, open to beauty and decay; if, on the other hand, he espouses neexosomaticism, if he internalizes the impact of artifacts in his environment (in the sense of things being in the saddle and riding mankind), then he is not free to act according to his deepest inclinations and he develops stultified meanings -- the ancient, rigid laws and lawgivers, fixed, abstract, decided.

If there is exosomaticism at work, if there is a range of possible adaptive responses available to an individual in all situations in which he finds himself, then he has a feeling of freedom to act and to choose, a feeling that occurs in the presence of a broadened consciousness both of impulses and ethics; if, however, there is neexosomaticism at work, if the individual internalizes the force of artifacts in his environment, then he has no feeling of responsibility for consequences, he avoids judging for himself what is right and what is wrong, he is not weighed down by the fearful burden of free choice, and he is not free.

Self

If the individual's perception of himself as he relates to the culture in which he lives is exosomatic, if he perceives himself to be emotional, original, demanding, excitable, forgetful, fair-minded, idealistic, logical, mischievous, moody, rational, reckless, tactless, then he is inner directed and self actualizing and exercises independence of judgment; if, however, the individual's perception of himself as he relates to the culture in which he lives is neexosomatic, if he perceives himself to be efficient, kind, obliging, optimistic, patient, affected, appreciative, considerate, dignified, enthusiastic, friendly, helpful, humorous, mannerly, modest, stable, tactful, wise, then he is outer directed and not self actualizing and yields to the judgments of others.

If the individual's perception of himself as he relates to the artifacts of his culture is exosomatic, if he feels he is characterized by (a) a certain positive valuation of intellect and cognitive originality, as well as a spirit of open-mindedness (logical, rational, original, idealistic, fair-minded), (b) a high degree of personal involvement and emotional reactivity, (emotional, excitable, moody), and (c) a lack of social ease, or an absence of commonly valued social virtues (tactless, reckless, forgetful, mischievous), then he is inner directed and self actualizing and he exercises independence of judgment; if, however, the individual's perception of himself as he relates to the artifacts of his culture is neexosomatic, if he feels he is characterized by (a) ease and helpfulness in interpersonal relations (kind, obliging, appreciative, considerate, enthusiastic, friendly, helpful, tactful), (b) personal effectiveness and planfulness in achieving some goal (determined, efficient, patient, wise), and (c) personal stability and healthy-mindedness (stable, optimistic, humorous, modest, dignified), then he is outer directed and not self actualizing and yields to the judgments of others.

If the individual perceives himself as being exosomatic as he relates to the artifacts of his culture, if he perceives himself as being gloomy, loud, unstable, bitter, cool, dissatisfied, pessimistic, emotional, irritable, pleasure-seeking, aloof, sarcastic, spendthrift, distractible, demanding, indifferent, anxious, opinionated, temperamental, and quick, then in his preferences for artifacts he has a propensity for what is complex, irregular, and whimsical, and he has a propensity for what is radically experimental, sensation, sensual, esoteric, primitive, and naive; if, however, the individual perceives himself as being contented, gentle, conservative, patient, peaceable, serious, individualistic, stable, worrying, timid, thrifty, dreamy, deliberate, moderate, modest, responsible, foresighted, and conscientious, then in his preferences for artifacts he has a propensity for what is simple, regularly predictable, and following some cardinal principle that can be educed at a glance, and he has a propensity for themes involving religion, authority, aristocracy, and tradition.

If the individual as he relates to the artifacts of his culture is exosomatic, if he is an artist in the creative sense, if he turns intently toward his potential for creation, if he feels that to be creative is to be more fully human and more fully oneself, then he approves artifacts depicting the modern, the radically experimental, the primitive and the sensual, while disliking what is religious, aristocratic, traditional, and emotionally controlled; if, however, the individual as he relates to the artifacts of his culture is neexosomatic, if he is like people in general, if he is not an artist in the creative sense, if he does not turn intently toward his potential for creation, if he does not feel that to be creative is to be more fully human and more fully oneself, then he approves artifacts depicting good breeding, religion, and authority and rejects those depicting the daring, the esoteric, the abstract, the "unnatural," and the frankly sensual.

Morality

If a person is exosomatic, if his awareness includes the broadest possible aspects of the artifacts in his culture and the deepest possible comprehension of them, while at the same time, he is most simple and direct in his feelings, thoughts, and actions concerning those artifacts, then he rebels, he resists acculturation, he refuses to adjust, he is adamant in his insistence on the importance of self and individuality and actions, he is usually virtuous in the simple moral sense of the term, he does what he thinks is right and what he thinks is right is that people should not lie to one another or to themselves, that they should not steal, slander, persecute, intrude, do damage willfully, go back on their word, fail a friend, or do any of the things that put them on the side of death as against life, and he lives and functions in such a way that he knows who he is and you know who he is and he knows who you are when his thoughts and actions are in accord with his moral judgment; if, however, the person is neexosomatic with respect to these matters, then he does what he thinks is wrong, he gets a feeling of being dead, and when he is steeped in such wrongful ways he gets the feeling of being dead all the time, and other people know he is dead, dead in spirit.

Soundness

If the awareness of a person is exosomatic, if it includes the broadest possible aspects of human experience as it relates to cultural artifacts and the deepest possible comprehension of them, while at the same time the person is most simple and direct in his feelings, thoughts and actions then the person is adaptable, organized, persistent, resourceful, appreciative, friendly, natural, stable, unaffected, alert, ambitious, calm, capable, confident, civilized, dependable, efficient, foresighted, helpful, intelligent, moderate, realistic, responsible, serious, considerate, fair-minded, good natured, honest, pleasant, reasonable, sincere, sociable, tactful, tolerant, trusting, unassuming; if, however, the awareness of the person is neexosomatic, if it does not include the broadest possible aspects of human experience as it relates to cultural artifacts and the deepest possible comprehension of them, while at the same time the person is most simple and direct in his feelings, thoughts, and actions, then the person is immature, unstable, anxious, awkward, gynandromorphic, emotional, fearful, high-strung, moody, self-centered, dull, inhibited, narrow, peculiar, queer, self-punishing, confused, dissatisfied, distrustful, defensive, egotistical, preoccupied, tense, undependable, withdrawn.

Originality

If an individual is verbally fluent and conversationally facile, if he has a high degree of intellect, if he communicates ideas clearly and effectively, if he highly cathects intellectual activity, if he is an effective leader, if he is persuasive and wins others over to his point of view, if he is concerned with philosophical problems and the meaning of life, and if he takes an ascendant role, in his relations with others, then he is exosomatic and original, his responses to problematical situations in the culture being uncommon to the particular group of which he is a part but adaptive to the reality of his environment; if, however, an individual is conforming and tends to do the things that are prescribed, if he is stereotyped and unoriginal in his approach to problems, if he has a narrow range of interests, if he tends not to become involved in things, if he lacks social poise and presence, if he is unaware of his own social stimulus value, if he has a slow personal tempo, if with respect to authority he is submissive, compliant, and overly accepting, if he lacks confidence in self, if he is rigid and inflexible, if he lacks insight into his own motives, if he is suggestible, and if he is unable to make decisions without vacillation, hesitation, and delay, then he is neexosomatic and lacks originality, his responses to problematical situations in the culture being common to the particular group of which he is a part and not adaptive to the reality of his environment.

If a person prefers complexity and some degree of imbalance in phenomena, if he is complex psychodynamically and has great personal scope, if he is independent in his judgment, if he is self-assertive and dominant, if he rejects suppression as a mechanism for the control of impulse, if he forbids himself no thoughts, if he dislikes to police himself and others, and if he is disposed to entertain impulses and ideas that are commonly taboo, then he is exosomatic and original, his responses to problematical situations in the culture being uncommon to the particular group of which he is a part but adaptive to the reality of his environment, if, however, there is organization with maladaptive simplicity, with suppression to achieve unity, with suppression of impulses and emotions to maintain semblance of stability with suppression because in the short run it seems to achieve unity, with suppression that inhibits development of the greater level of complexity, and thus avoids the temporary disintegration that otherwise results, then the person is neexosomaticistic and not original, his responses to problematical situations in the culture being common to the particular group of which he is a part but not adaptive to the reality of his environment.

Personality

If an individual is characterized as exosomatic, if he is complex in his relationships with the artifacts of his culture, then (a) he is more intensely expressive, expansive, and fluent in speech than the person characterized by simplicity, (b) he is "unadjusted" -- he does not fit in very well in the world as it is, yet he frequently perceives that world more accurately than does his better-adjusted fellow, (c) he does not have "abundance values" -- a sense of security and optimism regarding the future, absence of fears of deprivation, of being exploited, and of being cheated, (d) he appears "deceitful" -- identified with duplicity, ironicism, sardonicism, guile, subterfuge, "two-facedness," lack of frankness, lack of trust, (e) he finds it difficult to be wholly himself at all times, (f) he is characterized by originality, artistic creativeness and expression, and excellence of esthetic judgment, he has great flexibility in his thought processes, (g) his psychic life style makes for a wide consciousness of impulse, (h) he has tolerance for great subjectively experienced anxiety, (i) he is socially nonconformistic, holding socially dissident and deviant opinions, (j) he is characterized by artistic interests, unconventionality, political radicalism, high valuation of creativity even at the expense of "normality," and a liking for change, (k) his perceptual decisions in the complex of phenomena that makes up the world is to attend to the unstable rather than the stable, the unpredictable rather than the predictable, and the chaotic rather than the order -- to the eccentric, the relative, and the arbitrary aspect of the world (the griefness of the individual life, the blind uncaringness of matter, the sometime hypocrisy of authority, accidents of circumstance, the presence of evil, tragic fate, the impossibility of freedom for the only organism capable of conceiving freedom, and so on); if, however, an individual is characterized as neexosomatic, if he is simple in his relationships with the artifacts of his culture, then (a) he is more natural and likeable, and also more straightforward and lacking in duplicity, (b) he is "adjusted" -- he gets along in the world as it is, he has social conformity, he adapts to a wide range of conditions, he fits in, (c) he finds it easy to be always himself, (d) he is "rigid" -- inflexible of thought and manner, stubborn, pedantic, unbending, firm, (e) he has a psychic life style that narrows consciousness of impulse -- a tendency to repress aggressive and erotic impulses, or to render them innocuous by rationalization, reinterpretation, or gratification in a substitutive manner which does not cause conflict, (f) he has no tolerance for subjectively experienced anxiety, (g) he is conformistic, showing deference, willingness to be led, compliance, and overready acceptance of authority, (h) he is characterized by social conformity, respect for custom and ceremony, friendliness toward tradition, categorical moral judgment, undeviating patriotism, and suppression of troublesome new forces -- impulses and inventions, (i) his orientation is toward repression as a psychic mechanism, (j) he is at best associated with personal stability and balance, while at worst with categorical rejection of all that threatens disorder and disequilibrium, (k) he produces in a pathological context stereotyped thinking, rigid and compulsive morality, and hatred of instinctual aggressive and erotic forces which might upset a precariously maintained balance, (l) his perceptual decisions in the complex of phenomena that makes up the world is to attend to its ordered aspect, to regular sequences of events, to a stable center of the universe (the sun, the church, the state, the home, the parent, God, eternity, and so on).

If the individual opts for exosomaticism, for complexity in his relationships with the artifacts of his culture, then (a) at best he makes for originality and creativeness, a greater tolerance for unusual ideas and formulations; the sometimes disordered and unstable world has its counterpart in the person's inner discord, but the crucial ameliorative factor is a constant effort to integrate the inner and outer complexity in a higher-order synthesis; the goal is to attain the psychological analogue of mathematical elegance, to allow into the perceptual system the greatest possible richness of experience, while yet finding in this complexity some overall pattern; he is not immobilized by anxiety in the face of great uncertainty, but is at once perturbed and challenged; for him optimism is impossible, but pessimism is lifted from the personal to the tragic level, resulting not in apathy but in living abundantly, (b) at worst such a perceptual attitude leads to grossly disorganized behavior, to a surrender to chaos; it results in nihilism, despair, and disintegration; the personal life itself becomes simply an acting out of the meaninglessness of the universe, a bitter joke directed against its own maker; the individual is overwhelmed by the apparent insolubility of the problem and finds the disorder of life disgusting and hateful; his essential world-view is thus depreciative and hostile; if, however, the individual opts for neexosomaticism, for order in his relationships with the artifacts of his culture, then (a) at best he makes for personal stability and balance, a sort of easy going optimism combined with religious faith, a friendliness toward tradition, custom, and ceremony, and respect for authority without subservience to it, and (b) at worst he makes for categorical rejection of all that threatens disorder, a fear of anything that might bring disequilibrium; optimism becomes a matter of policy; religion becomes a prescription and a ritual; his decisions are associated with stereotyped thinking, rigid and compulsive morality, and hatred of instinctual aggressive and erotic forces which might upset the precariously maintained balance; equilibrium, depends essentially upon exclusion, a kind of perceptual distortion which consists in refusing to see parts of reality that cannot be assimilated to some preconceived system.

This, then, is a futurological extrapolation of independent variables and dependent variables inherent in the basic assumptions of exosomaticism and neexosomaticism. As such, the extrapolation attempts to anticipate certain basic relationships between futurology, philosophy, and education.

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CHAPTER VIII

THE SCHOOL IN SOCIOLOGICAL AND PHILOSOPHICAL PERSPECTIVE: AN ANALYSIS OF THE CRITERIA ON "PHILOSOPHY AND OBJECTIVES" AND "SCHOOL AND COMMUNITY" USED BY THE NORTH CENTRAL ASSOCIATION OF COLLEGES AND SECONDARY SCHOOLS IN THE EVALUATION OF SCHOOLS

There are two basic postulates in the previous, the present and the proposed policies and criteria for the approval of secondary schools by the North Central Association of Colleges and Secondary Schools: One is that the statement of the philosophy and objectives of an institution is basically a statement of what that institution considers to be necessary, possible, and desirable to achieve in behalf of those it seeks to serve. The second is that the formulation of such a statement must be grounded in a clear, thorough, and accurate analysis of the social and cultural environment in which it exists. The policies and criteria for the approval of a secondary school by the North Central Association make it abundantly clear that the secondary school must establish direct relationships between ends and means.

Philosophical and Sociological Analysis

The school must also formulate and implement a full and clear statement of its philosophy and purposes -- one that is shaped by its constituency and approved by its governing board.

The statement must show that the philosophy and purposes of the school are based upon a thorough analysis of the sociological composition of the school community -- the resources, institutions, and agencies in that community as well as the beliefs, characteristics, and needs of its youth and adults.

The statement must identify behavioral objectives for its specific subject matter areas, its activity programs, and its student personnel services, and it must establish the fact that these behavioral objectives are consistent with the major purposes of the school.

The statement must show from a wide variety of sources the extent to which the purposes of the school are being attained and the extent to which the philosophy of the school is being implemented.

The statement must identify the beliefs of the faculty on how effective learning takes place.

The statement must make clear "the responsibility of the school for improving social conditions in the world."

These tasks are difficult enough in a period of little social and cultural change, but in a time of profound cultural and social change, such as the era in which we live, the tasks seem to be of even more overwhelming proportions. Thus, it is altogether appropriate that educators and citizens of Arizona examine these tasks in some perspective today.

The Crisis in Values

When school people engage in the thorough and continuous analyses required of them in their study of the sociological composition of their school communities -- the resources, institutions, and agencies of those communities and the beliefs, characteristics, and needs of their people -- they are likely to find that those individuals and institutions believe and teach a myriad of inconsistent and contradictory values.

For example:

While these individuals and institutions believe and teach poverty is deplorable and should be abolished, they also believe the poor you always have with you and the devil takes the hindmost.

While they believe honesty is the best policy, they also believe business is business and that a person is a fool not to cover his hand from time to time.

While they believe they should work toward progress and welcome new things, they also believe the old, tried fundamentals are best and that we should not try to change things.

While they believe they should work hard and be thrifty to get ahead, they also believe they should take it easy, know the right people, and look and act like big money to make big money.

While they believe the American judicial system insures justice to every man, rich or poor, they also believe it best to hire the craftiest lawyer they can afford.

While they believe women are the finest of God's creatures, they also believe women to be quite impractical and surely inferior to men in reasoning and ability.

While they believe in militant patriotism and public service, they also believe they should always look out for themselves.

While they believe education is a fine thing and should be the heritage of each individual, they also believe that hard knocks make the best school and that they should turn to the so-called practical men to get things done.

Because of these and many other contradictory and inconsistent values, the communities in which our schools exist are beset with conflict.

The consequences of these contradictory values are of tremendous importance to the schools. An inconsistent and contradictory set of values makes it impossible for individuals to have common criteria of truth, honesty, rightness, and decency and weakens the social structure to the point of its becoming characterized by a state of social insanity marked by crime, suicide, delinquency, and disorder. Also, an inconsistent and contradictory set of values has a disintegrative influence upon the children, youth, and adults who comprise the society and thus encourages them to justify discrimination against individuals and groups. It is for reasons such as these that the development of the processes and techniques to the point where conflicts at the level of basic values can be resolved is one of the essentials on which the future of democratic society in our country, in our state, and in our school communities depends.

How can this be done? First of all, it must be recognized that all conflict is philosophical in nature and that perhaps the contradictory and inconsistent beliefs and values that prevail in the society can be attributed to two diametrically opposed social philosophies now at work -- the philosophy of Dogmatism on the one hand, and the philosophy of Experimentalism on the other.

The Conflict of Social Philosophies

In terms of their particular predisposition, Dogmatists look to the past and dislike change; they like authority and dislike criticism; they demand conformity and dislike exceptions.

On the other hand, Experimentalists, in terms of their particular frame of reference, look to the future and like change; they reject authority and welcome criticism; they demand freedom and like exceptions.

Examples of these two diametrically opposed philosophies at work abound in social affairs on all the various levels of thought, and do in substance explain why our society is beset with inconsistent and contradictory values.

Of special significance to those who are in the field of education is the fact that the professionals in education, like the people in the society as a whole, are beset with conflict. In point of fact, it can easily be established that the Experimentalists in the society have a great affinity for the Progressives in education and that the Dogmatists in the society, by the same token, have a great affinity for the Essentialists in education.

As you look at the high school in sociological and philosophical perspective, you come down to the basic question of our time: Can we resolve the foundational differences that prevail between Experimentalism and Dogmatism in the society and between Progressivism and Essentialism in the schools?

Each one must answer this question in his own specific terms as he, his professional staffs, and his school community meet the demands of the tasks we have identified as being inherent in the social and philosophical sections of the criteria for the approval of secondary schools by the North Central Association and, of course, as he rethinks in his own way the basic postulates of Essentialism and Progressivism as they prevail in the schools.

The Conflict of Educational Philosophies

Essentialism emphasizes the society-centered approach while Progressivism emphasizes the student-centered approach.

Essentialism says there are certain things in our culture all of us need to know and must know -- reading, writing, arithmetic, music, and so on. It is the task of the teacher to serve as an expert -- to determine what things boys and girls must know to adapt themselves successfully to the society in which they are to live.

The philosophy of Progressivism takes a dim view of Essentialism's approach to the educative process. It maintains that children are not alike and so they do not need to learn the same things. According to Progressivism, education should be an effort to discover and to develop the peculiar potentialities of the student, more or less regardless of the immediate social value of the merging traits. Maximum individual development, it says, not social adaptation and conformity, should be inherent in our approach in education.

Secondly, Essentialism espouses the subject curriculum while Progressivism espouses the activity curriculum.

Subject Curriculum. The subject curriculum is an organization of the content of instruction. Its distinctive characteristics are as follows:

The activities of the curriculum take place within logically organized fields of knowledge.

The content of the curriculum is classified and organized to use knowledge for further inquiry.

Activity Curriculum. According to Progressivism, the activity curriculum consists of everything boys and girls do in school. The distinctive characteristics of the activity curriculum are as follows:

Interests and purposes of students determine the educational program.

Common learnings, things that all children learn, result only from the pursuit of common interests.

The curriculum is not planned in advance.

The activities are conducted by the students; the teacher serves only as a resource person.

Third, Essentialism emphasizes teacher-centric techniques of teaching -- the lecture technique and the recitation technique -- while Progressivism emphasizes student-centric techniques -- the laboratory technique and the project technique.

Fourth, Essentialism has a theory of education that combines the formal theories of Realism and Idealism. It is characterized by the following distinctive elements:

The universe and man are essentially good and they are permanent and unchanging.

The established beliefs and institutions of our modern heritage are not only real but true; not only true but good.

Ignorance is misjudging the rightness and order of things. Understanding involves correctly judging the rightness and order of things.

Progressivism, on the other hand, has a theory of education that combines the formal theories of Instrumentalism, Pragmatism, and Experimentalism. It is characterized by the following distinctive elements:

Progressivism states we can solve all our social problems by a vigorous application of the method of science.

It emphasizes tolerance toward varying beliefs.

It emphasizes self expression and individual action.

It emphasizes that people who live differently think differently.

It places heavy emphasis upon experience as opposed to book learning.

These are the two basic, diametrically opposed philosophies of education at work in American schools. Dr. William Sheldon says, "Most educators applaud both views and affirm that what they are trying to do is to combine the two philosophies of education. But these are sharply divergent views and the two alternatives are highly incompatible. At this point education has reached a first-class dilemma -- a choice between evils."

New Approaches

It is the virtue of the evaluative criteria of the North Central Association that they make possible and encourage distinctive and creative approaches to the basic problems of the secondary schools. For this reason, as each member school formulates and maintains its statement of philosophy and purposes, it is altogether conceivable that it could develop a philosophical position, call it interactionism, which would in effect show that the dilemma postulated by Sheldon is not in point of fact a dilemma at all but rather a resolvable issue.

Such a position might, for example, include an interactive approach as opposed to the student-centered approach of Progressivism and the society-centered approach of Essentialism.

By way of this interactive approach it might, for example, be necessary to identify the present interests of the student, whatever they might be. This much at least would be in keeping with the student-centered approach. But instead of pursuing only the present interests of the student on the grounds that such a course of action insures maximum individual development, it might be possible to pursue what the student needs to know to live intelligently in the culture in which he finds himself. According to this approach then, it would be as important for teachers to know what the student wants to learn as it is to know what he needs to learn.

It might be at the point of using the present interests of the student as a springboard to the development of new interests within him that the interactive approach would take on its most crucial form. Learning would take place as goals were attained. In this regard it might be the stronger the student's goal, the greater would be his effort, and the better his learning. The student in his pursuit of a goal would be more inclined to use an idea, skill, or whatever, if he recognized it as a means to the attainment of his goal than he would to use it under any other circumstances.

It might be in these terms that the development of new interests would begin with the present interests of the student. As long as the student were to strive to achieve goals, he might be more inclined to use means in which he had no previous interest than he would to pursue interests that were no longer useful to him in achieving his goals. That which was of no previous interest to him would become of direct interest to him in the pursuit of goals. This might be the way new interests would be developed. This might be a new approach formulated and developed as a part of the philosophy at each school.

Under the criteria of the North Central Association, the possibilities are endless. As opposed to the subject curriculum of Essentialism and the activity curriculum of Progressivism, local educators could in formulating their own, new, distinctive philosophy develop, for example, an integrated curriculum -- one that would integrate the learnings of the separate academic subjects and would emphasize the necessity for common values and social perspectives.

The distinctive characteristics of this curriculum might be as follows:

It might emphasize a core of social values -- things that all of us throughout America and the world cherish: freedom of expression, freedom of religion, freedom from want, freedom from oppression, and so on.

It might place emphasis upon the deliberate study of the moral content of culture.

The content of the curriculum might be determined by social problems or themes of social living.

The activities of the curriculum might be planned by students and teachers.

As opposed to the teacher-centric techniques of teaching in Essentialism and the student-centric techniques in Progressivism, this newly formulated philosophy might implement group-centric techniques -- the teacher-pupil planning technique and the group dynamics technique.

As opposed to the theories of education inherent in Essentialism and Progressivism, the new theory might be distinctively characterized by the following beliefs:

That one works toward social-self realization.

That one makes blueprints of his goals and how to attain them.

That differences among people are emphasized, but not to the point of neglecting those things they hold in common.

That the school community, organized by way of a democratically constituted council, or whatever, set up a core of social values -- things for all the community to work toward: literacy, belongingness, sufficient nourishment, adequate shelter, dress, privacy, and so on.

In a word, the school community might extend and perfect the work begun in the White House Conference on Education when people of America reached basic agreements concerning the ends and means of education.

All this, of course, is not a matter of giving step-by-step directions concerning the particular sociological and philosophical framework that must prevail in a given school community. On the contrary, it simply identifies specific examples and possibilities showing clearly and emphatically that the criteria of the North Central Association make possible a wide variety of creative and distinctive sociological and philosophical approaches to tasks at hand in the various school communities in the region it serves.

Summary

The basic purposes of the criteria on "philosophy and objectives" and "school and community" used by the North Central Association for the evaluation of secondary schools have been identified.

The basic principles of education inherent in those criteria have been analyzed.

Specific examples of sociological and philosophical analyses of schools and communities have been examined.

Innovative possibilities have been explored to illustrate that the criteria make possible distinctively creative approaches not only to the development and implementation of philosophies and objectives but also to the analyses and functions of schools and communities.

Through their diligent preparation for and conscientious follow-up of North Central Association evaluations, Arizona high schools have come a long way during the past decade in implementing the recommendations of the Arizona High School Study Commission. But much still remains to be done.

According to those criteria the objectives of every school must be built into the very structure of the entire school program. They must always be clear, helping to shape and to be shaped by the tangible means through which the faculty and the students carry out their responsibilities. Students, as well as faculty, staff, and patrons, must know what the objectives are and must have clear understandings of how what they say and do in the course of their everyday affairs relates to those objectives. For the most part, this is not now the case.

The common idiom, in lieu of high-level abstractions stated as objectives, should identify what the student should be able to do and should be willing to do, in an observable way, day by day as a consequence of his high school education. An objective, for example, such as providing "an effective program in health and safety education" needs to be translated into behavioral terms, into an analysis of specific behaviors to be observed in a high school student that identify growth and development toward competence to maintain and improve his own physical and mental health or to help solve home, school, or community health problems. The professional literature abounds with the ways and means of translating abstract objectives into behavioral terms.

Just as importantly, the philosophy of the school must necessarily identify the relationships between such essential points as the scope of the school's responsibilities for the education of youth, the nature of the educative process, the content and methods of instruction, the most desirable types of student activities, and the behavioral outcomes to be attained.

In these terms the philosophy thus maintains a unified, integrated, consistent, and non-contradictory approach to the pursuit of behavioral goals. It provides answers to such questions as: What is the relationship of the school to other agencies in providing education? How is the educational program related to current knowledge of the nature of youth? How are methods of instruction related to present knowledge of the nature of learning? What are the relationships among the determination of educational directions, the choice of principles and procedures for selecting and ordering the potential experiences comprising the instructional program, the selection of a pattern of curriculum organization, and the determination of principles and procedures by which changes in the curriculum can be made?

No matter what the contingencies, it all amounts to this:

To know what to do and how to do it, one must know where he is and where he is going.

Appendix A

The following "Opinion Inventory in the Field of Education" is an instrument designed by the author to determine the philosophies of education held by individuals.

Following the Inventory is a key for the "Analysis of Scores for the 'Opinion Inventory in the Field of Education.'"

A discussion of the procedures used in determining the validity and the reliability of the measures obtained by way of the Inventory appears in "The Identification and Modification of Philosophies of Education," by the author, pp. 1-17, in Proceedings of the Far Western Philosophy of Education Society, Santa Barbara, California, 1967.

Opinion Inventory in the Field of Education

Directions

First, read carefully each of the four statements in the first section on "Perspective" to determine which one of the statements most nearly coincides with your opinion. Place a one (1) in the blank preceding that statement. Then place a two (2) in the blank preceding the statement of your second choice, a three (3) preceding the statement of your third choice, and a four (4) in the blank preceding your last choice -- the statement that least coincides with your opinion.

After you complete the first section, do the second section on "Aims" in the same way.

Then proceed to the next sections in like manner until you have completed all nine of them.

1. Perspective

____ (a) We should reaffirm consciously and clearly those habits of living and expressions of belief that prevail in modern culture.

____ (b) We should modify our beliefs and practices one step at a time; in other words, we should neither lag too far behind nor move too far ahead of the rate of transition for the present culture.

____ (c) We should demand a reversion to the spirit and principles of an earlier and, for those of such persuasion, a nobler human order.

____ (d) We should choose to envisage, and assist in, the birth of a new cultural design.

2. Aims

____ (a) Education should be dedicated to (1) the building of a sound education and culture through the restoration of the spirit that prevailed during the Middle Ages, (2) the search by way of logical analysis for "first principles" -- eternal principles of truth, goodness, and beauty that are outside space and time and are invulnerable, certain and everlasting, (3) the training of intellectual leaders so brilliantly endowed with the intuitive capacity to recognize first principles that we may, for the first time in centuries, be led out of the darkness that threatens to engulf mankind and into the light of rationally determined order.

____ (b) The impelling task of education is to help individuals learn how to build on the basis of cooperative, democratic practice the widest possible consensus about the supreme aims that should guide man in the reconstruction of his environment.

____ (c) Schools must be grounded upon essentials -- upon the tried and tested heritage of skills, facts, and laws of knowledge that have come down to us through modern civilization.

____ (d) The primary purpose of education is to stimulate people to think with effectiveness -- to analyze, criticize, and select among alternatives, and to venture solutions upon the basis of analysis, criticism, and selection -- to practice the scientific method.

3. Dimension

____ (a) We should be "radical;" we should solve our problems not by conserving, modifying, or retreating, but by future-looking -- by building a new civilization, under genuinely public control, dedicated to the fulfillment of values established by the people.

____ (b) We should be liberal; we should meet crisis by developing minds and habits skilled as instruments in behalf of progressive, gradual, evolutionary change.

____ (c) We should be reactionary; we should deal with contemporary issues by reacting against them in favor of solutions extraordinarily analogous to those of a culture of the past.

____ (d) We should be conservative; we should solve problems of our time by developing behavior skilled mainly in conserving, rather than in changing, the present culture.

4. Ontology

____ (a) Reality is universal; it is everywhere and at every moment the same.

____ (b) The world is controlled by an unimpeachable and predetermined order; its dictates are inviolable.

____ (c) Beliefs about reality ultimately have a cultural context -- sometimes much less directly than at other times, but nonetheless genuinely. For example, it is a very basic reality of our time that culture has reached a crucial juncture in the conflict of religious, economic, political, racial, and other forces.

____ (d) Mind behaves in organic relations with the body, the feelings, the habits, and other responses of the total organism; it exists only in terms of its activities, its ways of behaving.

5. Epistemology

____ (a) Man thinking is but a simple expression of God thinking, for if man is, at his most real, a microcosm of the universe, then he knows in the degree that his mind is able to reflect that universe -- to reproduce accurately, and to adjust to, the content of the physical, biological, social, esthetic, religious spheres, both historically and contemporaneously.

____ (b) The aim of higher education is wisdom. Wisdom is knowledge of principles and causes. Metaphysics deals with the highest principles and causes. Therefore metaphysics is the highest wisdom.

____ (c) The truth of those experiences most vital in the social life of any culture are determined not merely by the needful satisfactions they produce but also by the extent to which they are agreed upon by the largest possible number of the group concerned. Without this factor of agreement or consensus the experience simply is not "true."

____ (d) The crucial test of whether an idea becomes true is its effectiveness in the conquest of difficulties demanding that reflection shall mediate, thereby permitting us to resume our union with immediate experience.

6. Axiology

____ (a) Not perfection as a final goal, but the ever-enduring process of perfecting, maturing, refining is the aim of living. Honesty, industry, temperance, justice, like health, wealth, and learning, are not goods to be possessed as they would be if they expressed fixed ends to be attained. They are directions of change in the quality of experience. Growth itself is the only moral "end."

____ (b) Ethical laws are cosmic laws. We succeed in becoming good only as we revere by sharing actively in them. The source of human experience lies in regularities of the environment. In this sense economics seeks to discover the inviolable laws of the market or business cycle and sociology seeks to discover the laws governing the rise and fall of culture.

____ (c) The nature of man's being determines the nature of his actions; and the nature of his being comes to manifestation first of all in the mind. A man's being is his potential energy directed towards or away from God; and it is by this potential energy that he will be judged as good or evil. We see then that good is the separate self's conformity to, and finally annihilation in, the divine Ground which gives it being; evil, the intensification of separateness, the refusal to know that the Ground exists.

____ (d) Values are grounded in the reality of individual and group experience and are integral with the truth-seeking process of social consensus. They are specificable goals which, after open communication of all relevant evidence concerning their nature and desirability, are agreed upon by the largest possible group as necessary to the denial and frustration and to the fulfillment of maximum wants. The supreme encompassing value, social-self-realization, is the criterion by which we appraise and advocate the goals of a reconstructed and eventually earth-wide democracy.

7. Learning

____ (a) All of us work most intensively at tasks that have motivated us; tasks stem from impulses, desires, talents. To force effort upon children when they are not in the least interested, when they do not feel or see any significance in what they are compelled to do, can only mean that they will probably learn to dislike that kind of effort far more than they will learn the content or skill that is the ostensible educational objective.

____ (b) Truth is the agreement of statement with fact. Therefore students must be placed in a position of being receptive to and spectators of the content of the world. Whether this content is physical or spiritual the receptive aim of learning is necessary. Teachers select important elements of facts, laws, practices, customs, and achievements which make up the historical and contemporary contents of the world. It is the task of the teacher to organize learning situations that seem to him to be most conducive to assimilating the parts selected. For the student to be able to re-present the world to which he has been exposed is for him to be educated; to be incapable of doing so is for him to be uneducated. It is practicable to determine by objective measures the degree of the student's education or lack of it.

____ (c) Exercising and disciplining the mind is one of the highest obligations of learning. Any program of education that in total outlook ranks vocational skill, overt action, interest, or similar concepts ahead of mental discipline for its own sake, has simply put last things first and first things last. Learning to reason, in the strict sense, is a major objective attainable only by continuous exercise in the related disciplines of grammar, logic, and rhetoric. By means of metaphysics as man's highest natural attainment, reason ascends even above logic and becomes purely intuitive, completely disengaged from experience.

____ (d) While learning from evidence and learning from communication function interactively, learning from agreement follows both of these. A minority of students may propose a goal to which they wish to win the majority, but they fail to do so because freely given and communicated testimony convinces them that they were wrong. Indeed in a classroom situation completely permeated with the spirit and purpose of social consensus, the teacher himself may belong to the minority -- a position which he will gladly accept and for which he will be respected. Experience with majority-minority relations of this kind is itself of rich value as learning. It develops respect for honest differences of opinion about both direct and indirect evidence. It helps students to realize that truth and value are empirical and temporal -- that there is always a possibility that agreements will require further modification or correction. It makes them more sensitive to the difficulties of presenting accurate evidence or of communicating clearly with one another. Perhaps most important is the experience of learning that agreements attained by the group are the basis of policy and action. Commitment to goal-seeking interests is at some point always imperative. Moreover, classrooms should provide continuous and positive ways to arrive at agreements and to translate these into specific conduct by the group.

8. Curriculum

____ (a) The principle of the core curriculum can be interpreted through the figure of the wheel. The core proper, analogous to the hub of the wheel, provides the central theme of study. The spokes are the related studies; they support the hub as it, in turn, supports them. The rim gives symmetry to the entire structure and lends support to both spokes and hub. We can even imagine that there are altogether four wheels -- one for each year -- all rolling forward together. They are connected by the central theme or "carriage" of the curriculum -- a carriage built for exploration and adventure over a rough but exciting terrain. This, then, is the broad design of the curriculum. It is not characterized by many rigid, chopped-up periods that have little, if any interconnection. It is a "curricular gestalt" -- a pattern whose parts are themselves few, flexible, and organic. Its governing aim is, of course, utopian. It seeks to answer one fundamental question, which is also the common denominator, the carriage, of the entire school: Where do we as a people want to go? Every specific issue, every bit of study of history, science, or literature, every hour of practice in skills or vocation, is permeated with this relentless question.

____ (b) The subject matter of a curriculum is properly any experience that is educative. This is to say that the good school is concerned with every kind of learning that helps students, young and old, to grow. There is no single body of content, no system of courses, no universal method of teaching, that is appropriate to every kind of school. For, like experience itself, the needs and interests of individuals and groups vary from place to place, from time to time, from culture to culture.

____ (c) The child is still primarily potential rather than actual; hence, the first task of education is to prepare him for a later maturity, synonymous with the life of reason, by guiding him toward that maturity.

____ (d) The curriculum should be a miniature of the world that teachers, administrators, and their backers wish young people to regard as the real, true and valuable world. It should be a rich, sequential, and systematic curriculum based on an irreducible body of knowledge, skills, and attitudes common to a democratic culture. It should be a curriculum, moreover, in which there is stress upon adequate mastery of the content and presentation of this material as economically as possible according to rigorous standards of scholastic attainment as a condition of promotion. It is the right of the child to be guided, disciplined, and instructed.

9. Social Control

____ (a) The cause of our major problems at mid-century is the spiritual-intellectual bankruptcy of modern man. The main concern of education should be not with a rearrangement of material things but with a moral and spiritual reformation. Man is a moral, rational, and spiritual being. He needs material goods; unless he has them he cannot survive. But he does not need them without limit. Preoccupation with material goods will hinder and not assist his progress toward the real goal, which is the fullest development of his specific powers. The attainment of the needed moral, intellectual, and spiritual revolution is the responsibility of two institutions, the Church and the university. Man should subordinate himself to a power superior to himself. This power is a supernatural God, recognized and accepted through divine grace. Its institutional voice is the Church itself. Therefore, control is properly vested in those most certain of the principles that determine the method and content of good education. This is how and why the Church, as well as the university, should lead the way to the needed "revolution."

____ (b) If social consensus is basic to fruitful learning in the classroom or community, and if it is an essential axiological corollary of democratic government, then it is also a principle that should operate in controlling the schools. This means simply that every policy and plan is determined by the public process of gathering, communicating, agreeing about and, through group processes, acting on whatever evidence is relevant to attaining the maximum values of all those concerned with education. Hence, in place of the kind of line-staff pyramiding of authority from the top down that has usually prevailed, future school organization functions in precisely the opposite way. Policies and plans spring chiefly from the rank-and-file of students, teachers, parents, citizens; and the carrying out of policy rests with the administrative and academic staff, which is therefore at all times responsible to that rank-and-file.

____ (c) Freedom from restriction, the negative side, is to be prized only as a means to a freedom which is power, power to frame purposes, to judge wisely, to evaluate desires by the consequences which will result from acting upon them; power to select and order means to carry chosen ends into operation.

____ (d) As agents of the inherited culture, schools should be planned and directed by those who most authoritatively represent the economic, political, and other institutions of the culture. Indeed, such institutions should provide the model educational structures and practices. For example, the direction and operation of schools should be modeled closely upon efficient methods of modern business. Superintendents and other officials would be vested with authority by boards of education presumably representing the community. These officials would pass their power down to principals and other lesser officials of the staff through descending levels of authority; thereby, policies and programs set up by the governing school boards would be carried through with dispatch. The administrators would utilize a good deal of objective fact-finding, testing, and measuring in settling such problems as class size, grade placement, or homogenous grouping and promotion. School board members, standing at the top of the hierarchy of power, would tend to be sympathetic with this kind of administration because they themselves typically accept such arrangements and procedures in their own business and professional life.

Analysis of Scores for the "Opinion Inventory in the Field of Education"

Directions. Scores for the "Opinion Inventory in the Field of Education" are obtained by adding the respondent's ratings on each of the items having the orientation of the Reconstructionist, Progressivist, Essentialist, and Perennialist. Thus items 1d, 2b, 3a, 4c, 5c, 6d, 7d, 8a, and 9b are added to obtain the Reconstructionism score; items 1b, 2d, 3b, 4d, 5d, 6a, 7a, 8b, and 9c are added to obtain the Progressivism score; items 1a, 2c, 3d, 4b, 5a, 6b, 7b, 8d, and 9d are added to obtain the Essentialism score; and items 1c, 2a, 3c, 4a, 5b, 6c, 7c, 8c, and 9a are added to obtain the Perennialism score. The stronger a respondent's belief toward a given philosophy, the lower will be his score. The lowest possible score in a given philosophy is nine (9); the highest possible score is thirty-six (36). If the scores are fairly well distributed among the four philosophies it is probable that the respondent does not have a consistent philosophy of education.

Reconstructionism		Progressivism		Essentialism		Perennialism	
Item	Rating	Item	Rating	Item	Rating	Item	Rating
1d	______	1b	______	1a	______	1c	______
2b	______	2d	______	2c	______	2a	______
3a	______	3b	______	3d	______	3c	______
4c	______	4d	______	4b	______	4a	______
5c	______	5d	______	5a	______	5b	______
6d	______	6a	______	6b	______	6c	______
7d	______	7a	______	7b	______	7c	______
8a	______	8b	______	8d	______	8c	______
9b	______	9c	______	9d	______	9a	______
Total---	______	Total---	______	Total---	______	Total---	______

Name ______________________ Date ______________________

Appendix B

The following "Scale for the Measurement of Basic Philosophical Beliefs" is an instrument designed by the author to determine the elementary social philosophies held by non-professional persons.

Following the Scale is a key for the "Analysis of Scores for 'A Scale for the Measurement of Basic Philosophical Beliefs.'"

A discussion of the procedures used in determining the validity and the reliability of the measures obtained by way of the Scale appears in "Basic Philosophies: Their Identification and Modification," by the author, pp. 40-57, in Proceedings of the Far Western Philosophy of Education Society, San Francisco, California, 1968.

A Scale for the Measurement of Basic Philosophical Beliefs

Instructions. Select the code number that best describes your agreement with the statement. If you agree completely with item 1, place a one (1) in the blank preceding the item. If you disagree completely, place a five (5) in the proper blank. If you are neutral regarding the statement, place a three (3) in the proper blank. If your reaction to the statement is between 1 and 3, place a two (2) in the proper blank; if it is between 3 and 5, place a four (4) in the proper blank.

Answer every item.

____ 1. I am pleased when I can conform to established rules and practices.

____ 2. I like traditions and customs.

____ 3. I dislike criticism.

____ 4. I believe statements of authorities must be verified or changed in terms of my own experience.

____ 5. I believe we could solve our social problems by looking to the past for the solutions.

____ 6. I reject authority.

____ 7. I demand freedom to think and act as I want to do.

____ 8. I like authority.

____ 9. I dislike traditions and customs.

____ 10. I dislike change.

____ 11. I welcome criticism.

____ 12. It is my opinion that traditions and customs are basic to the stability of a society.

____ 13. I find it best to do what is expected of me.

____ 14. I dislike exceptions.

____ 15. It is my belief that traditions and customs make social progress difficult.

____ 16. I believe conformity is necessary.

____ 17. I find it best to rely on my own judgment rather than on the judgment of others.

____ 18. I like exceptions.

____ 19. I like change.

____ 20. I find it best to rely on the judgment of others rather than to rely on my own judgment.

____ 21. I am pleased when I can change the usual ways of doing things.

____ 22. I cherish freedom.

____ 23. When I have a problem I find it best to turn to the word of an authority.

____ 24. I believe we could solve our social problems by anticipating consequences of our behaviors.

Analysis of Scores for "A Scale for the Measurement of Basic Philosophical Beliefs"

Name: ____________________ Date: ______________

Scores are obtained by adding the ratings on each of the twelve items with the orientation of Experimentalism or Dogmatism. Thus, Items 9, 19, 24, 15, 6, 11, 17, 4, 22, 18, 21, and 7 are added to obtain the Experimentalism Score; and Items 2, 10, 5, 12, 8, 3, 13, 23, 16, 14, 1, and 20 are added to give the Dogmatism Score. The stronger the person's belief toward a given philosophy, the lower will be his score.

Experimentalism		Dogmatism	
Item	Rating	Item	Rating
9	_____	2	_____
19	_____	10	_____
24	_____	5	_____
15	_____	12	_____
6	_____	8	_____
11	_____	3	_____
17	_____	13	_____
4	_____	23	_____
22	_____	16	_____
18	_____	14	_____
21	_____	1	_____
7	_____	20	_____
Total	_____	Total	_____

Derived Score ______________

Appendix C

Readings

Philosophical Foundations of Education

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CHAPTER IX

THE OUTCOMES OF TRAINING AS CONTRASTED WITH TEACHING

The history of education highlights basic disagreements of pioneer investigators in the field of scientific learning theory: William James, the first great American writer in the area of learning, posited the hypothesis that repetition is "the great law of habit." His student, E. L. Thorndike, found it impossible to make the law of repetition ("use") account for all his experimental findings and formulated the "law of effect." John B. Watson, by way of his affinity for Pavlovian thought, concluded that the conditioned response is "the fundamental unit of habit." Within the last four decades many investigators have vigorously pursued the implications and the relationships of these various fundamental concepts which were formulated during the first decades of the century. The result has been an ambitious attempt by psychologists, among the first of which was E. B. Holt (1) in 1931, to base the psychology of learning exclusively upon the principle of conditioning.

Foremost among the early critics of the single principle theory of conditioning was O. Hobart Mowrer (2) who stated "there are two basic learning processes: the process whereby the solutions to problems, that is, ordinary 'habits' are acquired, and the process whereby emotional learning, or 'conditioning,' takes place." "Similarly," he stated, "in the field of education it is useful to differentiate between teaching and training" to help decide "the oft-debated question as to whether 'indoctrination' is a legitimate function of education." A distinction between teaching and training, he said, also was "relevant to the issues which have arisen between progressive education and more traditional educational philosophies."

Today, what light can a critical analysis of these critical analyses of pioneer investigators of twenty-five to seventy-five years ago bring to bear on the effects of training on learning as contrasted with the effects of teaching on learning?

Pavlov's experiment of the dog, the meat, and the bell is too well known to require retelling here, but it is important to reconstruct the main point of the experiment, that point being that artificial stimuli can become incorporated into the makeup of an individual. For a dog to salivate when meat was brought to him was to be expected, but no one in Pavlov's time would have supposed that a dog would salivate when a bell was rung. Yet by ringing a bell every time meat was brought, Pavlov was able to "condition" dog nature so salivation took place merely at the ringing of the bell, without the presence of meat. Out of this and subsequent experiments the idea of the "conditioned response" entered the thinking of our century.

In these experiments what was found to be true of the dog was easily shown to be true of man. Man can be conditioned to be a creature that he otherwise is not. The act of conditioning is the act of training -- the mode by which an artificial stimulus becomes built into the structure of any living organism, including, of course, man. By way of training, a person can be conditioned to eat an olive and like it, to kill his fellow men and feel proud of it, to insult a minority race and feel justified in doing so. (3) The eating of the olive is accompanied by approving smiles, the killing of his fellow men is accompanied by citations, medals, and praise, the insult to a minority race is accompanied by praise for the concern of the majority. In each case the artificial stimulus is so closely tied up with the satisfaction of a particular want that the response to the stimulus is felt to be "natural."

Yet what seems to be "natural" turns out to be grossly "unnatural." It would seem to be likely that a person, or even an animal, would be alert to the consequences of his acts: if the consequence is favorable, the action producing it would be perpetuated; if the consequence is unfavorable, the action producing it would be abandoned. However, in a state of arrestment, that which in a previous paper I refer to as "negative disintegrationism" (4), there is a paradox of behavior that is at the same time self-perpetuating and self-defeating. In this arrestment paradox, actions which have predominantly unfavorable consequences persist over a period of months, years, or even a lifetime. The actions in such instances are self-perpetuating and self-defeating.

Having observed the arrestment paradox in his experimental subjects, Pavlov (5) concluded that it was a "chronic pathological state" caused (a) by a "clashing of excitatory and inhibitory processes, and (b) by overexcitation. In both instances he conceived of the arrestment paradox as the resulting "disturbance of the higher nervous activity" involving definite injury of or damage to the brain cells." He regarded it as a "pathological" state involving structural or physiochemical derangement of cortical mechanisms. Because he felt the arrestment paradox to be a matter of brain damage he thought therapy should follow traditional medical practices -- sedation, rest, diet, and the like. These observations led Pavlov to an elaborate classification of constitutional, temperament types of dogs, to the exclusive neglect of life-history factors. He had no conception of the extent to which what happens in one situation is influenced by what has been learned in past situations.

The fact of the matter is that the arrestment paradox is caused by the conditioning, the training process, itself. How to produce the arrestment paradox, or "vicious circle" or "psychopathic upset" (2) as it is sometimes called, is a simple matter for the research physiologist: The animal is trained to react in certain ways to certain stimuli, and then is placed into a situation in which these responses are impossible. Although each of his attempts is blocked, the animal continues to go on responding as he has been trained to do, caught in the grips of the arrestment paradox, until he finally breaks down. His actions become abnormal, quite different from what is natural to him in health. The sheep, normally gregarious, becomes solitary and morose, neither mingling with other sheep nor eating nor drinking nor responding even to the simplest and most familiar circumstances. Likewise the rat in the arrestment paradox continues responses that are self-perpetuating and self-defeating, continuing trained responses by dashing his head against a locked door until bruised and bleeding he batters himself to exhaustion.

Again, what is found to be true of animals is easily shown to be true of man. For example, the research studies on the condition of American youth completed by a staff of specialists for the National Youth Commission (6) reveal that being a Negro youth means living in an intimate culture whose incentives, rewards, and punishments prevent the development of those types of personal standards, attitudes, and habits the general community deems desirable. The society trains youth to live up to the ideals of the country -- to cringe to no man, to choose one's own life work, to resist affronts to human dignity, to work toward honestly earned success -- but the society puts Negro youth into the situation of the animal in the psychological laboratory in which the arrestment paradox is to be caused by making it impossible for him to live up to those national ideals as other youth in America do. There are indeed among our students those whose behavior patterns give evidence of the arrestment paradox, those who give evidence of self-perpetuating, self-defeating behavior characterized by the same bewildered, senseless tangle of abnormal nerve-reactions studied in animals by psychologists in laboratory experiments.

The basic assumption of training is that man's behavior can be conditioned effectively through external stimuli -- by grades, money, or other rewards. This assumption postulates a certain view of the nature of man and of society that is saturated with materialism, bred in mechanism, and steeped in empiricism. The consequences of this mode are identifiable: (a) The person loses his ability to think, (b) he becomes the prey of those who condition him, (c) he destroys his desire to find out the "why" of life, (d) he loses his ability to formulate ideals and to bring them to fruition, (e) he becomes a passive individual upon whom habits are impressed by his trainer, (f) he becomes anti-intellectual, (g) he relinquishes responsibility for his own actions, (h) he turns to violence when rewards are withheld, (i) he loses his freedom to infinite individuality (7), (j) he limits his perspective, (k) he is law-abiding only when he is observed, (l) he learns gamesmanship, especially the game of revenge.

Until recently there has been little evidence to show how the twelve billion cells within the brain store memory. The most noted explorer in this field has been Wilder Penfield (8) who has conducted a series of experiments during which he has touched the temporal cortex of the brain of a patient with a weak electric current transmitted through a galvanic probe. On the basis of this research it was concluded (a) that the electrode evokes a single recollection, not a mixture of memories or generalization, (b) that not only past events are recorded in detail but also the feelings that were associated with those events, (c) that the brain functions as a high-fidelity recorder of every experience from birth, and (d) that the person exists in two states at the same time -- that is, he is at the same time in the experience and outside of it, observing it.

A significant extension of the research by Penfield came from Lawrence S. Kubie during the course of which he concluded "that early in life, sometimes within the earliest months, a central emotional position is established. . . . The clinical fact which is already evident is that once a central emotional position is established it becomes the affective position to which that individual will return automatically for the rest of his days." (9)

There are three basic conceptualizations of self (central emotional positions or ego states) that can be developed -- that of the Trainee, that of the Trainer, and that of the Teacher/Learner.

The Trainee Ego State: Characteristics

In the Trainee ego state the individual feels he is at the mercy of others. As a child he lacks the equipment and experience necessary to form a different conceptualization of self, so his only guide is the reactions of others to him. There is little cause for him to question these appraisals, and in any case he is far too helpless to challenge them or to rebel against them. He passively accepts the judgments which are communicated empathetically at first, and by words, gestures, and deeds in this period. . . . thus the self-attitudes (conceptualizations of self) are carried forever by the individual, with some allowance for the influence of extraordinary environmental circumstances and modification through later experiences. (10) Thus, basic to the development of the Trainee ego state (conceptualization of self) is the mode of manipulation, the mode of reward and punishment, by the Trainer.

Submission to authority, desire for a strong leader to tell in behavioristic terms what to do, when to do it, how to do it, and even how to feel about it, all characterize the Trainee ego state. Authoritarian submission is evoked in relation to a variety of authoritarian figures -- parents, older people, political leaders, academic trainers, supernatural power, and the like. The Trainee ego state is characterized by an exaggerated, all-out emotional need to submit. This would be indicated by agreement that obedience and respect are the most important virtues children should learn, and that a person should obey without question the decisions of the Trainer. In this sense there is a certain masochistic component to the Trainee ego state.

The Trainer Ego State: Characteristics

The Trainer ego state, on the other hand, is essentially made up of behavior copied from parents or authority figures. A person in the Trainer ego state is a playback of his Trainer. Thus, in this state the person is essentially nonperceptive and noncognitive. He employs a constant and arbitrary basis for decisions and serves as a repository of traditions and values of his own Trainers.

The Trainer ego state is developed at a time when the individual lives under a system of rigid restraints and who for this reason feels put upon and is likely not only to seek a person as an object upon which he can "take it out" but also be particularly annoyed at the idea that that person as an object is "getting away with something." There is a sadistic component to the Trainer ego state, just as there is the masochistic component to the Trainee ego state.

The person in a Trainee ego state who cannot bring himself to criticize his trainers has a desire to condemn, reject, and punish those who violate these values. Once the individual has convinced himself there are people who ought to be trained, he has the mode through which his impulses may be expressed, even while he thinks of himself as thoroughly moral.

The Teacher/Learner Ego State: Characteristics

When a person is in a Teacher/Learner ego state he regards himself and others as subjects, a subject being one who knows and acts, rather than as objects, an object being one who is known and is acted upon. He is inner, rather than outer, directed. He invokes modes of inquiring, hypothesizing, problem-solving, and reconstructing experience. Growth for him is a matter of a person's rethinking an experience thus facing each subsequent situation a different person. (11)

In these terms, the philosophical implications of training as contrasted with teaching can be stated by way of principles, the independent variables of which identify the behaviors inherent in the ego state and the dependent variables of which identify the consequences of those actions:

The Trainee Ego State: Implications

The basic principles of the Trainee ego state include the following:

Extrinsicism. If man's behavior is conditioned by external stimuli, by extrinsic motivation, by grades, money, or other rewards administered by another, then (a) he loses the ability to contemplate, (b) he becomes the prey of those who condition him, (c) he destroys his desire to find out the "why" of life, (d) he loses his ability to formulate ideals and to bring them to fruition, (e) he becomes a passive individual upon whom habits are impressed by his trainer, (f) he becomes anti-intellectual, (g) he relinquishes responsibility for his own actions, (h) he turns to violence when rewards are withheld, (i) he loses his freedom to infinite individuality, (j) he limits his perspective, (k) he is law-abiding only when he is observed, (l) he is revengeful and vindictive, and (m) he is polemical.

Necrophileticism. If individuals are alienated from their own decision-making, then they change into objects.

Passivism. If students (trainees) accept the passive role imposed upon them by their trainers, they adapt to the world as it is and to the fragmented view of reality deposited in them.

Action. If men are frustrated in their efforts to act responsibly, if they find themselves unable to use their faculties, then they experience a sense of anguish which causes them to reject their impotence by submitting to and identifying with a charismatic person, a benevolent trainer, or group having power, thus by this symbolic participation in another's life having the illusion of acting, when in reality they are only submitting to and becoming a part of those who act.

Essentialism. If trainees work at storing deposits entrusted to them, then they do not develop the critical approaches necessary for the reconstruction of their experience.

Exploitation. If the oppressed remain unaware of the causes of their condition, then they fatalistically accept their exploitation.

Self. If the oppressed is at the same time himself and the oppressor whose will he has internalized, then he is confronted over and over again with the choice between being a whole self or a divided self, between following another's prescriptions or his own values, between speaking out or being silent, between experiencing respect or alienation, between being a spectator or an actor, between being a phony person or an authentic person.

The Trainer Ego State: Implications

The basic principles of the Trainer ego state are as follows:

Conditioning. If a trainer sets up environmental situations that force trainees to make those responses desired by him, if he reinforces those responses when they occur, if he creates an emotional response of acceptance of both himself and those competencies that are to be learned, if he presents problem situations in this context of acceptance, if he extinguishes largely through nonreinforcement and partly through mildly punishing contingencies behavior that interferes with the trainees' learning the competencies he wants them to learn, if he presents situations in which the trainees know in strict behavioristic terms what they are to learn to do, if the trainees receive immediate feedback from their trainer concerning responses they make and they compare their progress with their past performance to see if they are doing what they are supposed to do, then the trainer changes the behavior of the trainees, individually and in groups, so that they behave in ways he wants them to behave and they do not behave in ways he does not want them to behave.

Democracy. If a society and its institutions, especially educational institutions, preach about democracy as a philosophy to the exclusion of implementing it as a technique, then its young are easy marks for any dictator who sets his sights upon them and manipulates them -- their thoughts, feelings, and actions -- for his personal aggrandizement.

Narration. If the trainer and trainee relationship at any level, inside or outside the school, is narrative in character, if it involves a narrating subject (the trainer) and patient listening objects (the trainees), the (a) education becomes the act of depositing in which trainees are the depositories and the trainers are the depositors, (b) the content of instruction, whether it be descriptive or valuational, is lifeless, petrified, motionless, static, compartmentalized -- alien to the existential experience of the trainees, detached from the meaning and the totality that engendered it and could give it significance, (c) the narration leads the students to memorize mechanically the narrated content, turns them into containers to be filled by the trainer -- thus the more completely he fills the container the better trainer he is; the more meekly the containers permit themselves to be filled, the better trainees they are, (d) the approach is irrelevant to the reconstruction of experience of the trainee, (e) knowledge is a gift bestowed by those who consider themselves knowledgeable to those whom they consider to know nothing, (f) the approach minimizes and annuls the creative power of the trainees and encourages their credulity in such a way as to serve the interests of the oppressors who care neither to have the world or the experience of the trainees reconstructed, (g) the interests of the oppressors lie in changing the consciousness of the oppressed, not the situation which oppresses them for the more the oppressed can be led to adapt to the situation the more easily they can be dominated, (h) the approach masks the effort to turn men into automatons and thereby negates their efforts at humanization, (i) the oppressors react forcefully against any action in the educational situation which stimulates the critical faculties of the trainees who seek to solve the problems of their own lives, (j) the oppressed are regarded as pathological cases of a healthy society, marginal individuals who deviate from the general configuration of a good society, and who must be trained to adapt to the world as it is and to the fragmented view of reality deposited in them, (k) the educated man is the adapted man because he is better fit for the world as it is.

Doublemindedness. If in a pedagogical encounter there is extrinsic motivation, divided attention, doublemindedness, that is, if the goals of the trainer are different from the goals of the trainee, if the demands of the trainer forbid the direct expression of the purposes of the learner, if the entire surrender and wholehearted adoption of the course of action demanded of the trainee by the trainer is impossible, if there is so-called "stern discipline" -- external coercive pressure, if there is motivation through rewards extraneous to the thing to be done, if there is schooling that is merely preparatory, schooling with ends beyond the student's present grasp, if there is exaggerated emphasis upon drill exercise designed to produce skill in action independently of thought -- exercises having no purpose but the production of automatic skill, if what is spontaneous and vital in mental action and reaction goes unused and untested, then (a) the trainee deliberately revolts or deliberately attempts to deceive others, (b) the outcome is a confused and divided state of interest in which the trainee is fooled as to his own real intent, (c) the trainee tries to serve two masters at once -- on the one hand, he wants to do what is expected of him, to please others, to get their approval, to be apprehensive of penalty, to "pay attention to the lesson" or whatever the requirement is; but on the other hand, he wants to pursue his own purposes since the evident suppression of their exhibition does not abolish them, he finds irksome the strain of attention to what is hostile to desire, in spite of his outward behavior, his underlying desires determine the main course of his thought and his deeper emotional responses, his mind wanders from the nominal subject and devotes itself to what is intrinsically more desirable, (d) there is an obvious loss of energy of thought immediately available when one is consciously trying to seem to try to attend to one matter while his imagination is spontaneously going out to more congenial affairs, (e) there is a subtle and permanent crippling of intelligent activity based upon the fostering of habitual self-deception inherent in the doublemindedness that hampers integrity and completeness of mental action, (f) a split is developed between conscious thought and attention and impulsive emotion and desire, (g) reflective dealings with the content of instruction is constrained and half-hearted attention wanders, (h) dealings with the interests of the student by the student become illicit; transactions with them are furtive; the discipline that comes from regulating response by deliberate inquiry having a purpose fails; the deepest concern and most congenial enterprises of the imagination (since they center about the things dearest to desire) are casual and concealed; they enter into action in ways which are unacknowledged; and they are demoralizing because they are not subject to rectification by consideration of consequences.

Dehumanization. If teachers are well-intentioned trainers who do not realize they are serving only to dehumanize their students, if they fail to perceive their efforts to train are themselves contradictions about reality, then, sooner or later, these processes of dehumanization lead even passive students to turn against their trainers and to discover through existential experience that their present way of life is irreconcilable with their becoming fully human, and that, through their relations with others, reality is basically a process, undergoing constant transformation.

Domination. If there is domination of one person over another, if a person manipulates another in terms of his own ends, then there is pathology of love -- sadism in the dominator and masochism in the dominated.

The Teacher/Learner Ego State: Implications

The basic principles of the Teacher/Learner ego state include the following:

Heurism. If the teacher and student relationship at any level, inside or outside the school, is heuristic in nature, if it involves modes of inquiring, hypothesizing, problem-solving, if teachers and students are both subjects (a subject being one who knows and acts) rather than subjects and objects (an object being one who is known and is acted upon), then (a) education becomes responding to the intentionalities of the participants, (b) languaging replaces narrating, (c) acts of cognition replace transferrals of information, (d) cognizable objects (referents) intermediate cognitive individuals (the subjects -- the teachers and the students), (e) dialogical relations are used to the fullest capacity of the cognitive actors (teachers and students) to cooperate in perceiving the same cognizable objects (referents), (f) the term subject or teacher/student replaces trainer-of-the-trainees and subjects or students/teachers replaces trainees-of-the-trainer, (g) the teacher is no longer merely the one-who-teaches, but one who is himself taught in dialogue with students, who in turn, while being taught also teach; all become jointly responsible for the process in which they all grow, (h) no one teaches another, nor is anyone "self-trained;" individuals teach each other, mediated by the referents of their world, (i) the teacher student is not cognitive in his preparation and narrative in his presentation, (j) the teacher-student does not regard cognizable objects (referents) as his private property but as the objects of reflection by himself and his students, (k) the teacher-student reconstructs his reflections in the reflections of students, (l) the students are critical coinvestigators in dialogue with the teacher, (m) the teacher-student studies reality with students and reconstructs his earlier reflections and considerations as the students express their own, (n) education involves a constant unveiling of reality, (o) education strives for the emergence of consciousness and critical intervention in reality, (p) teachers and students pursue problems relating to themselves in the world and with the world and feel increasingly more challenged and obliged to respond to that challenge, (q) authentic reflection considers men in their reactions with the world, (r) students, simultaneously reflecting on themselves and on the world, increase the scope of their perception and begin to direct their observations toward previously inconspicuous phenomena, (s) students develop their power to perceive critically the way they exist in the world with which and in which they find themselves; they come to see the world not as a static reality, but as a reality in process, in reconstruction.

Dialogue. If individuals speak their word, name the world, and reconstruct it in thought and/or action, then their dialogue becomes the way in which they attain significance as persons, (a) the dialogue is not reduced to the act of one individual's depositing ideas into another, (b) it is not a simple exchange of ideas to be consumed by discussants, (c) it is not a hostile, polemical argument between individuals who are committed not to the search for truth and meaning but rather to the imposition of their own truth and meaning, (d) it is not a situation in which some individuals name the world on behalf of others, (e) it is not a crafty instrument for the domination of one individual by another.

Education. If education is carried on by "A" for "B" or by "A" about "B," if oppressors act upon men to indoctrinate them and adjust them to a reality which must remain unreconstructed, then the ensuing behaviors are training behaviors that are, in themselves, acts of violence; if, on the other hand, education is carried on by "A" with "B," if the teacher asks himself what he will dialogue with the students about, then the preoccupation with the content of the dialogue is a preoccupation with curriculum in authentic education, mediated by the world, a world which impresses and challenges both teacher and student, giving rise to descriptions and valuations about it impregnated with hopes, anxieties, doubts, and the like.

Interactionism. If an individual perceives content as instrumental toward eliminating a factor that disintegrates his dynamic equilibrium, then (a) he pursues that content with a discipline, even if it is at first unpleasant to him, (b) he considers it a means to an end, (c) he learns it, (d) he builds it into structure so that he can use it whenever the disintegrative factor reappears, and (e) he develops pleasure in it.

Conscientiatization. If men gain inner freedom, then they learn conscientiatization -- to perceive social, political, sexual, religious, and economic contradictions and to take action against the oppressive elements of the society that create these contradictions.

Reconstructionism. If a person rethinks his experience, then he faces each subsequent situation a different person.

Disintegrationism. If the dynamic equilibrium of the individual is disintegrated, then (a) he responds to remove the disintegrative factor, (b) his responses continue if his first response is not instrumental in the removal, (c) his responses vary, and (d) he builds into structure the response that effectively removes the disintegrative factor.

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CHAPTER X

PROCESSES OF HUMANIZATION/DEHUMANIZATION IN THE SCHOOLS

Whether the growth of a student is continuous or sporadic, whether it begets more growth or disappears in arrestment, is utterly dependent upon whether that student is educated or trained, whether he is intrinsically motivated or extrinsically motivated, whether he is a learner or an achiever, whether he is inner directed or outer directed, or in a word, whether he is humanized or dehumanized.

Behaviorists of today who have arrogated to themselves various titles inherent in social engineering recognize no ground between behaviors they would build into the structures of students and dark, blank, hopeless uncertainty and insecurity. Not until they have been reborn into the life of effective intelligence will they recognize the security inherent in methods of inquiring, observing, experimenting, and hypothesizing.

Quite unlike behaviorists, humanists do not see as disastrous the ineffectiveness or inappropriateness of a given behavior because they retain security of procedure, the process by which they and their students reconstruct, rethink, their experiences. The educated person, they feel, is the free person, one who rethinks his experiences and faces subsequent situations a different person. The trained person, on the other hand, is forever the slave of his trainer, no matter how benevolent or well-intentioned the trainer, no matter how sophisticated the trainer in his knowledge of prior structures.

In these terms, any response conditioned into the learner, if it cannot be changed by him, is a dangerous response to acquire, the process of the conditioning in substance being one of dehumanization. This process of conditioning, operant conditioning, can be stated in the form of a principle:

If a trainer sets up environmental situations that force trainees to make those responses desired by him, if he reinforces those responses when they occur, if he creates an emotional response of acceptance both to himself and those competencies he wants the trainees to learn, if he presents problem-solving situations in this context of acceptance, if he extinguishes largely through nonreinforcement and partly through mildly punishing contingencies behavior that interferes with the trainees' learning the competencies he wants them to learn, if he presents situations in which the trainees know in strict behavioral terms what they are to learn to do, if the trainees receive immediate feedback from their trainer concerning the responses they make and they compare their progress with their past performance to see if they are doing what they are supposed to do, then the trainer changes the behavior of trainees, individually and in groups, so that they behave in ways he wants them to behave and they do not behave in ways he does not want them to behave.

This principle has wide appeal in education today. Because it does, we need to ask ourselves what are the direct and concomitant consequences of its implementation, especially in terms of whether those consequences promote processes of humanization or dehumanization in students as well as their teachers.

If a student's behavior is conditioned by extrinsic motivation, by a trainer who manipulates him through the use of grades, money, or other extrinsic rewards or punishments, the student becomes dehumanized in the sense that he becomes the prey of those who condition him, he loses the skill of contemplation, he destroys his desire to find out the "why" of life, he loses his ability to formulate ideals and to bring them to fruition, he becomes a passive individual upon whom habits are impressed by his trainer, he becomes anti-intellectual, he relinquishes responsibility for his ethical behavior to his trainer rather than to accept responsibility for his own actions, he turns to violence when rewards are withheld, he loses his freedom to infinite individuality, he limits his perspective, and/or he is law-abiding only when he is observed.

While all these consequences of training are important, from the standpoint of dehumanization one of the most important consequences is that the trainee learns to conceptualize himself as the instrument for carrying out another person's will, and he therefore no longer considers himself to be responsible for his actions. Some of the consequences of this particular conceptualization of self are in turn made abundantly clear in Stanley Milgram's _Obedience to Authority: An Experimental View_ and the _Presidential Campaign Activities of 1972, Senate Resolution 60, Hearings before the Select Committee on Presidential Campaign Activities of the United States Senate, Ninety-third Congress, First Session, Watergate and Related Activities_.

Conceptualization of self is a fact of life for all of us, students and teachers alike. For the Humanist the conceptualization of self is an artistic endeavor, a creative synthesis of complicated patterns based upon our actions, our feelings, our philosophy, our values, and the like, which are themselves expressively simple. "When such simplicity amid complexity has been attained," says Frank Barron in Creativity and Personal Freedom, "two new and most important effects come into existence in the individual's experience. One of these is the feeling that one is free and that life and its outcome are in one's own hands. The other is a new experience of the passage of time, and a deeper sense of relaxed participation in the present moment. All of experience is consequently permanent at the very moment of its occurrence, and life ceases to be a course between birth and death and becomes instead a fully realized experience of change in which every single state is as valid and as necessary as every other."

How an individual responds to a situation is thus dependent upon how he conceptualizes himself. If, for example, he conceptualizes himself as being inadequate to meet the demands of a task at hand, he responds to it as if it were a threat; if, on the other hand, he conceptualizes himself as being capable of grappling with the contingencies, he responds to them as if they were a challenge. The following is a case in point:

Joseph Della Fave helped his father in his bakery. Joseph was a husky lad of fourteen. Going about his business, Joe fell into the dough mixer in the bakery. In a flash, his arms were caught and mangled, just like the dough in the mixer.

The machinery stalled, with the boy's arms crushed into a shapeless pulp.

Police and firemen came. They could not extricate him, so they broke the machine from round about him. He remained conscious all the while.

The pain was appalling, but he gritted his teeth and no cry of agony seeped through his compressed lips.

The firemen worked feverishly, frantically to tear apart the machine and to free the boy.

Joe tried to hide the agony that stared out of his two eyes.

Eventually the firemen completed their task. To a hospital he was borne. The doctors took one look, and to the operating room went Joe. A surgeon injected morphine to deaden the pain.

An anesthetic mercifully sent him into temporary oblivion.

Hours later, he awakened in his room. He made as if to move his arms, but there were no arms to move. The surgeon's scalpel and saw amputated both.

And young Joe, still in critical condition, lapsed back into unconsciousness.

A day later he awakened once more. He saw his parents sitting by his bed. They were crying.

"Aw, gee, Mom! Don't cry," said the boy. His eyes fastened on his Dad. "Aw, gee, Dad, tell her not to worry! I'm all right. I can get along. I don't have to have arms, Dad. I got brains."

The father's eyes brimmed over. He wanted to grip tight his son's hand, but there was no hand to grip.

"Aw, gee, Dad. Don't do that. I can get along. I have brains."

How an individual responds to the contingencies of his life is utterly dependent upon how he conceptualizes himself.

What, then, is the educational process of humanization at work that is basically instrumental in fostering the development of an authentic conceptualization of self as opposed to the training process of dehumanization that conditions learners to behave as trainers would have them behave and conditions them to conceptualize themselves as instruments for the implementation of the will of others?

1. The process of humanization in education involves modes of inquiring, hypothesizing, problem-solving by both teachers and students both of whom are subjects, a subject being one who knows and acts, rather than subjects and objects, an object being one who is known and is acted upon. It does not involve trainers and trainees, narrating subjects (the trainers), and patient listening objects (the trainees), the process in which trainees are the depositories and the trainers are the depositors.

2. Students and teachers engage in currere by simultaneously reflecting upon themselves and on the world and developing their power to perceive critically the way they exist in the world with which and in which they find themselves, thus seeing the world not as a static reality, but as reality in process, in reconstruction. They do not pursue curriculum as content of instruction, whether it be descriptive or valuational, as lifeless, petrified, motionless, static, compartmentalized -- alien to the existential experience of students and teachers, detached from the meaning and totality that engendered it and could give it significance.

3. The teacher is no longer merely the one-who-teaches, but one who is

himself taught in dialogue with students, who, in turn, while being taught also teach, all becoming jointly responsible for the process in which they all grow. The teacher is *not* a trainer who has trainees memorize mechanically the narrated content, thus turning them into containers to be filled on the grounds that the more completely he fills the container, the better teacher he is and the more meekly the containers permit themselves to be filled, the better students they are.

4. Both teachers and students speak their word about their world as they perceive it and how that world should be reconstructed. Knowledge is *not* a gift bestowed by those who consider themselves to be knowledgeable to those whom they consider to know nothing and the approach does *not* minimize and annul the creative power of students to encourage their credulity in such a way as to serve the interests of the trainers who care neither to have the world or the experience of the students reconstructed.

5. Education is a matter of responding to the intentionalities of the participants in such a way that acts of cognition replace transferrals of information and cognizable objects (referents) intermediate cognitive individuals (teachers and students). It is *not* a matter of the trainer reacting forcefully against any action in the educational situation which stimulates the critical faculties of the students who seek to solve the problems of their lives.

6. The teacher reconstructs his reflections in the reflection of the students. He does *not* use an approach that masks his effort to turn students into automatons thereby negating their efforts at humanization.

In summary, then, education is a process of humanization and, as such, is carried on by "A" *with* "B," the preoccupation of the content of the dialogue being a preoccupation with currere, a process in which students and teachers simultaneously reflect upon themselves and on their world and develop their power to perceive critically the way they exist in the world with which and in which they find themselves. Thus education is *not* a process of training, dehumanization, carried on by "A" *for* "B" or by "A" *about* "B," the preoccupation of the approach being that trainers act upon trainees to indoctrinate them, condition them, and adjust them to a reality which must remain unreconstructed, the ensuing behaviors being conditioned behaviors that are in themselves acts of violence. In this sense, only through education as opposed to training do teachers and learners become humanized -- free, authentic, independent spirits, inquiring, hypothesizing, reconstructing persons, and humane, compassionate, empathetic individuals.

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